The Churchman.

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POETRY.

For the Churchman.

THE ANNUNCIATION.

I.

Eden-like quietness
Serene, yet musical
With thought of perfect peace
On earth held festival.
And from the azure depths afar
The gentle Guardian of each star,
Bent down his Angel eye of blue.
The scene of sweet repose to view.

II.

There fell o'er Bethlehem
The penciled lines of light,
Which starry diadem
Sheds from the brow of night.
And where their brightest scintillation
Streamed on a lowly habitation—
Around its walls the radiance threw
Rich halos of celestial hue.

III.

Beside the opened pane—
Rested on bended knee,
Fairest of Saintly train,
The Queen of Purity.
A Virgin form of faultless mould
Which did a spotless soul enfold,
Kneeling through all the silent night,
In converse with the God of Light.

IV.

The glow of every grace,
With hue of innocence,
Blent in the heavenly face
Lifted in confidence.
The fire of every holy thought
Beamed in Her glance, around Her wrought
The spirit thrilling witchery
Of holy Beauty's harmony.

V.

Nor strange that Angel eyes
Inured to all that's bright,
Bent down from Paradise
To view Her beauty's might.
Since first in ministry unseen,
Their steps 'mid earthly haunts had been,
No heart like Hers their search had found
With all of grace and virtue crowned.

VI.

Brightly and still more bright,
Around Her grew the ray,
As the chaste stars at night
Unwilling sank away.
And though effulgent and intense
Around Her brow the beams condense,
No motion save a heavenly smile,
Proclaims Her inward thought the while.

VII.

And when the teeming air
To angel form gave place;
And robed in garments fair,
Standing before Her face,
He gave the holy salutation,
Since lifted up in every nation—
Nor look of fear, or awe's surprise,
Shot from the glorious Virgin's eyes.

VIII.

O then not first had come,
Angels to Angels' Queen,
Nor then first by that home,
Had they the watchers been.
In visions oft wont She to brook
Their gaze with that familiar look,
Which only Sinless Ones may wear
When they celestial converse share.

IX.

"Hail Mary, full of grace!"
So ran the salutation,
"Blessed in every place,
Meek Mother of Salvation."
Through the high favor Thou hast found
Thou art with endless honor crowned,
Thy Son, The Son of God shall be,
The Holy Ghost o'ershadowing Thee.

X.

And blessed Mary raised
The hymn Magnificat,
With which the Church hath praised
In every age since that.
A hymn of heavenly contemplation,
Replete with thoughts of consolation—
Fit music for the heart to sing,
Attuned to pure imagining.

XI.

Near twice a thousand years
Since then the numbers swell—
Yet rings in mortal ears,
The hymn of Gabriel.
And e'en the same sweet plaintive tone,
Chanted by Saint and Martyr gone
For centuries past, doth still prolong
The accents of the Virgin's song.

XII.

Dear Saviour while we weep,
That only strifes increase,
And lengthened vigils keep
For the sweet dawn of Peace,
O may we like Thy Mother be,
Perfect in all humility;
That we near Her through grace may merit
The joys of heaven to inherit.

COMMUNICATIONS.

We place the following most excellent sermon of Jones of Nayland under the head of "Communications" because sent to us by a regular contributor, who has accompanied it with notes.

"When the son of man cometh, shall he find faith on the earth." Luke 18. 8.

When the son of man dwelt among us, FAITH was the first thing he looked for in those with whom he conversed: and if it was not found, his mission to such persons was without effect. At his second coming he will be looking for the same; but the text gives us little hope that he will find it. The words do not positively assert, that no faith shall then be left, but the finding of it shall be questionable; it shall be so far lost, that the instances of it shall be few and rare. With this the words of St. Paul agree; who teaches us, that "in the last days perilous times shall come." 2 Tim. 3. 1. That the truth should be resisted by men, as Moses was resisted by the perverse unbelieving magicians of Egypt, Jannes and Jambres, and that they should become, as those men were, reprobate concerning the faith, ver. 8. This character of the lost age of the world falls in with another equally remarkable; I mean the appearance of the man of sin: though it may be well suspected, that both these characters of the time are reducible to one; for the man of sin arises out of the christian faith, and raises himself upon the ruins of it; as the worm that destroys the fruit, is bred within it. That the depravity foretold in the Scripture, is the depravity of Christians, there can be no doubt; the prediction concerning it being thus worded:—The Spirit speaketh expressly, that in the latter times some shall depart from the faith; and in that we may expect to see something much worse than the corruption of uninformed savage nature. An apostate from truth adds *perfidy* to his wickedness: he is in darkness, because he has *put out* the light; and can offend with that blasphemy against heaven, which is not in the power of an ignorant unbeliever.

It is not my design, however, to display his wickedness, but rather to show how truly the text has pointed out the root and cause of it in a single word; in order to which it must first be showed what faith is, and what place it holds in the Christian religion. Of this it is so considerable a part, and so essential to all the rest, that it is frequently put for the whole: for what does the Apostle mean by departing from the *faith*, but departing from *Christianity?* and when he speaks of the *word of faith*, what does he intend, but the preaching of the *whole Gospel?* and the Gospel is called the word of faith, because faith only can receive what it delivers. The invisible things of God and of a spiritual world must be *told* to us; for we can neither see them nor know them: and faith receives the testimony on which they are revealed. Things invisible can have no evidence but that of the faith which believes them: and if the witness of them be from God, then is God the object of our faith: and if we live and act in consequence of that faith, then our works are wrought in God; and they are accepted, not for what is done, but for the faith with which it is done. He that does not receive the witness of God, makes God a *liar;* and of such a person it will ever be true, that his works, however specious they may appear, will be the works of opposition and pride, and have the nature of sin. As a "branch cannot bear grapes, unless it abide in the vine," John 15. 4, no good work can be produced but in the life and faith of the Gospel. In all the works of faith, God is the immediate object: in all the other works he has no share, and he hath promised no reward. He owes no man any thing; but he accepts and *rewards* every thing in those that believe in *and diligently seek* him. Heb. 11. 6. He called Abraham from *his country* and *his kindred* and from *his father's house*. Gen. 11. 1. And he went out, not knowing whither he went, Heb. 11. 8. But readily obeying such commands, as he could not thoroughly comprehend; he believed God, and it was imputed to him or accounted for righteousness, and he is proposed as a pattern to all believers. There is strictly speaking, no such thing as *righteousness* in the world, (there is none righteous, no not one. Rom. 10. 3.) But the act of faith is *accounted* for it, because it shews a love and friendship to God: and it is that only which he regards. With faith a man sees every thing, he receives every thing, he is content with every thing, he loves every thing that comes from God; without faith he sees nothing, he receives nothing, he is discontented with every thing, he hates every thing if God has any share in it. Though a matter be incontestably proved, even to the senses, it makes no difference: it is not received, unless there be in the heart that principle which believes God on his own testimony.

The relations of things that are seen, may be proved and understood by the natural reason of man: but the relations between man and the things which are not seen, and the relations of those things between themselves, can be understood only by *faith;* they must be received on *testimony*, or not at all. If we wish to see a reason, why faith is so highly accounted of in the sight of God, we may take up this one instead of all the rest. Virtue may be practised on worldly motives; and being only between man and man, the most specious virtue may be practised in hypocrisy and be good for nothing: but faith being between man and God, on whom it is not possible for us to impose, there can be no such thing as hypocritical faith in God. But when faith is established, then virtue comes in well: and therefore we are bid to add to our faith *virtue*. In short there can be no duty to God, but when it is done to God as to the Lord and not unto men: Ephes. 6. 7. But God being invisible, nothing can be done as to him but in faith. And for them, as nothing can be done towards God, nothing can be received from him but by faith. The light is without its power to the man that has no eye: no gift can be offered to him that has no hand to take it. Of the spirit of man faith is the eye and the hand, which some men have and some men have not; *All men have not faith*, 2 Thess. 3. 2. How did it happen when mercy went forth to all, that one sick man was cured and another was not cured; but the one *had faith to be healed*, and the other had not? No mighty work could be wrought, even by omnipotence itself, where men had no faith to be wrought upon. Therefore faith gains all and unbelief loses all. The Israelites fell short of Canaan, because of their *unbelief:* it is true they were guilty of many acts of ingratitude and disobedience: but the whole is laid to their want of faith: this was the cause of all: and so it is in every other man with whom *God is not well pleased; for without faith it is impossible to please Him.* Heb. 11. 6. And while faith is the root of all good, it is the only remedy against all the evils of life; it gives *patience* and is the *victory that overcometh the world*. When the storm arises, and the waves toss themselves, it knows that Christ is with it in the ship: it levels all mankind, by making the gifts of the poor equal to those of the rich: it performs what human strength cannot accomplish; *All things are possible to him that believeth.* Mark. 11:23.

I had said thus much to convince you, that in all the transactions betwixt man and God, faith is every thing; and that without it, the name of Christianity may remain, but the thing is lost.

We are now to ask what is the present state of faith in the Christian world? But for this inquiry we shall not be well prepared, unless we attend first to a plain distinction, which is of the utmost importance in our present subject. When we speak of *reason*, we mean the *wisdom of man;* and I know of none who will not give me leave thus to define it: but by the Gospel we mean the *word of faith* or the *wisdom of God*. Between these two there is an essential difference; and the Scripture assures us in the plainest language, that ever since the entrance of sin, there has been an opposition. The manner in which God has thought proper to save mankind, is not approved by the wisdom of man. It is so contrary to his thoughts, and so mortifying to his wishes, that the preaching of it, being taken for foolishness, was seconded by the force of miracles; and even these were often found insufficient to make men receive it. And when it is admitted it will always be in danger from the wisdom of man.—There are in the world two interests, the human interest and the Divine interest; and they can no more prevail both at once, than any other two parties in opposition. The one party rejoices to own that man is wise *with* the word of God; the other boasts that man is wise *without* the word of God. The one raises high thoughts and imaginations, as so many *strongholds* and fortifications of human wisdom; the other is *mighty through God to the pulling them* all *down*, 2 Cor. 10. 4. that God alone may be exalted: what the one builds the other demolishes. Take *faith* and *reason* for the wisdom of God and the wisdom of man, in which sense I have used them, and the opposition between them is undeniable; if that then be true, which a foolish man hath said, that the present age is the *age of reason;* then it must follow that it is not the age of faith; which is indeed what he means; and then one point is [illegible] farther trouble. In such persons as himself and his friends, the assertion is true in its fullest sense: reason is triumphant over faith; that is man has prevailed against God. And I wish we could stop here; but it is our duty to examine how far faith is decaying in better people, and on what principles? The attempt, I well know, is critical and dangerous; and to some persons, I doubt not, it will give offence. But this we are not to regard; for there never yet was the time or place, when good could be done to some without offence given to others. It was the fate of the Gospel, and of Christ the author of it. When the Apostle preached the Gospel at Jerusalem, "say no more about it," said the Jews: and the devils said to their master, "why art thou come to torment us?" As if his design which was to save the world had only been to torment them. Such considerations as these ought not to stop us at any time and least of all at this time; let us therefore proceed.

When we review the different sorts of men as they present themselves to us on the present occasion, the first that occur are the infidels of the age, who openly declare their unbelief. That the faith is not found in them, and that it never will be, needs no proving. Here the fact is as open as it is lamentable; and if we cast our eye over christendom, we shall observe how they have increased of late years; perhaps there are ten for one, if the end of this century be compared with the beginning of it. The more we have of these in the earth, so much the less is faith found in it: and if we look forward the prospect is tremendous! Should the world go on to its appointed period (whatever that may be) and this *humor* should prevail in the proportion it hath of late years, it seems as if no flesh could be saved. But it is promised for the sake of God's elect, that *the days should be shortened.* Matt. 24. 22. A few years ago it seemed as if the infidel party trusted to scoffing, and jesting and pleasantry, and meant no more than to *laugh* the Gospel out of the world if they could. These were the coruscations of wit which played in the air for a while, and pretended to be gentle and harmless; but they were soon changed into the thunders of persecution, and followed by torrents of Christian blood in so much that it is probable, the heathens, when they raged most furiously against the Gospel, did never shed so much blood in so short a time. If they have any friends in this country, they are found among persons of the same class, actuated by the same spirit; men of no religion, or of a false religion, which is as bad as none and sometimes worse. These are the worst members of society among us.

Next to these are the men of pleasure, whose minds being wholly devoted to themselves, they see nothing of God or of another world. With them the present moment is all: and when pleasure is the God we can easily tell how he will be worshiped. In the days of faith and piety churches are seen to arise about a country, for the honor of God and the practice of devotion: but in proportion as infidelity increases it will be with us as with the Greeks and Romans; spectacles will be multiplied; and theatres will arise, and outshine the glories and splendors of religion.* There was a time when the priest of the country parish was seen leading his people to public prayers in the middle of the week; in some places on every day; where now no such practice is seen or thought† of. If christians do not pray so much in this age as they did in the last, there is not so much faith among them now as there was then. And if we proceed from the state of prayer, to the way of preaching and handling the Scripture; there again we are much degenerated; and all upon the same principle, the decay of faith. We *preach Christ crucified* said the the Apostle: too many of his successors, alas, might say "We do not preach Christ crucified." We have more of the orator and philosoper than of the Apostle, and have improved the obsolete Christian homily, into an essay upon virtue. How many there may be of this way, I do not conjecture: may their number be much less than is apprehended! but in the beginning of the last century there were none. In expounding the Scriptures of the Old and New Testament, the decay of faith makes a great difference. It was the doctrine of St. Paul, in his charge to a minister of the Gospel, that the Scriptures of the Old Testament were able to make men *wise unto salvation through faith which is in Christ Jesus:* 2 Tim. 3. 15. Consequently, if they are interpreted without that faith, their nature is changed, and they no longer answer their design. The word of God, like man, for whom it was given, consists of two parts, a body and a soul, called the letter and the spirit; the one the object of sense, the other of faith; and as the body without the spirit is dead, so is the Scripture a dead letter unless we keep the spirit and interpretation of it. Instances might be given in abundance to show my meaning; but let us be contented with one.

The things which God did for our fathers, under Moses, have a spiritual relation to us, and showed what God would do for us under the Gospel; and many excellent and necessary lessons are thence to be drawn.‡ Thus they were saved by water, when they passed the Red Sea; as we are saved by water in baptism. They were fed with manna, as we are by that bread of life, which like the manna, *came down from heaven!* They drank of miraculous waters from a rock, which rock, as St. Paul adds, was Christ, because he gives to all his thirsting followers the waters of life: *let him come to me*, said this rock himself, *and drink.* Of these and other like events, the plain history, as it was witnessed by the Jews of old, is the letter: the meaning as it concerns us Christians, is the spirit; and the relation between the facts under Moses, and those under Christ, is so certain, that it is our duty to understand them, and to reason from the one to the other: and without so doing, we can have no proper sense of the greatness of the dispensation we are under, so marked out by such astonishing events so many ages ago. But without faith to discern and embrace the spiritual things so delivered, the whole is lost upon us: and therefore it is not wonderful that we see an infidel of noble birth absolutely denying the likeness and scoffing at the blessed Apostle, as a fanciful cabalistical interpreter [illegible] more relation to it than what was then doing in France. From this teaching of the Apostles, you see what the *spirit* of the Old Testament means; and in the example I have given, you see the blindness of infidelity: and the same blindness will be more or less in every person who reads or criticises without the eye of faith: and in proportion as his way of interpreting is either disliked or neglected, we may be certain there is a decay of faith in the same proportion. Here lies the grand distinction between a Jew and a Christian: the Jew sees nothing of Christianity in the Old Testament and rejects it with scorn when it is pointed out to him: the Christian sees it with admiration and conviction; and if God has made him a *minister of the Spirit*, 2 Cor. 3. 6, he teaches it to the people. If you understand what I have said, your own experience will confirm the observation: if you do *not* understand it, then your want of understanding is a proof of what I have said; that these things are not taught as they should be among christians, and as they used to be formerly.

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* One of our poets, a professed derider of faith, triumphs in this as a certain symptom of the decay of superstition: his words are too remarkable to be omitted:

> "In the good age of Ghostly ignorance,
> How did Cathedrals rise, and zeal advance,
> But now that pious pageantry's no more,
> And Stages thrive as Churches did before."

† How much would it have rejoiced the heart of the good and pious Jones of Nayland, had he lived in these our times, to behold the reformation, in this respect, that it was now faithfully progressing both in the mother country as well as our own, in the increasing services and a stricter observance of the various feast and fast days of the Church. And though perchance "the time of the transgressors," may even now have "come to the full" yet (as foretold) "the people that do know their God, shall be strong, and do exploits, and they that understand, among the people, shall instruct many,"

‡ See 1 Cor. 10.

(To be continued.)

For the Churchman.

MESMERISM, NO. II., REVIEWED.

Rev. and dear Sir:

It is I believe a rather difficult task to catch an ignis-fatuus or grasp a comet, and yet something of that description have I undertaken in proceeding to review the examination of mesmerism by Catholicus—for I must say a more rambling, disconnected, trial I never beheld. Indeed poor mesmerism is hardly used when she is to be condemned, simply because an opponent puts together all the contradictory assertions of her advocates in theory—mixes them up with incorrect statements of his own, and then condemns her because he can't get them to agree.

But let me to my task—and let not the kind reader, who has been so patient as to follow me in the unravelling of the tangled web thus far, blame me if he finds himself struggling at the same point which he before satisfactorily cleared.

If I can understand Catholicus—there are three grounds in his No. II., upon which he bases all his objections, (with due respect to him I cannot call them arguments) ensuing, they are—

1st. The claim that there is in mesmerism a transference of thought between the operator and the patient.

2nd. *Some* of its defenders assert that the prophets and sybils of ancient heathen, were gifted by this power.

3rd. *Some* conceive it to be a power of Divine worship and inspirer of moral sense.

Now as for the first, he contends, that there cannot naturally be this transference of thought without demoniac power in the following paragraph of observation 1st.: "The speaker however is incapable of thinking or acting any more than a person in a swoon. The only possible proof that the patient received thought from the mind of the operator is the rational testimony of the same—which is, that she knows nothing of the matter."

Here, dear sir, we can find no force—for the plain reason, that two of the statements are *entirely incorrect*—and our friend, by reading *some passages* in writers describing particular cases, imagined it was the same in all—the patient *is* capable of thinking in perfect free agency. I do not pretend to say, that as a general rule he would think differently from the mesmeriser, only that if he will he can. I believe *action* is not necessary to constitute free agency, only the *capability* to a contrary course, whether entered upon or not.

Thus have I always understood that passage, 1 John iii. ix.. "He cannot sin because he is born of God," to be explained, not that there is no free agency in man to sin if he will, only that he will not sin or cannot, because it is more pleasing to him to please God—and this is the teaching of the Fathers.

So that then the patient *is* a free agent, only that preparing to think with and as the mesmerizer, through magnetic affinity (rapport) she follows his dictates in most cases, though it is by no means an unfrequent thing for the patient to refuse utterly to do what the operator desires.

And equally incorrect is the second assertion of this *argument*, that the patient's testimony is, that she knows nothing at all of the matter. Not so. *Most* patients will remember their sayings, and *all* will, if desired by the operator so to do, and prove a perfect consciousness of their own individual identity. I see, however, the mistake Catholicus has fallen into. He has confounded the *animal* sensation—bodily feeling—with mental, and supposed their obliviousness to pain, ignorance of it when awakened was extended to all, and that when writers speak of their entire ignorance of what has been done to them in that state, they mean mentally as well as bodily, which I take leave to assert is not the case. And what shall we think of the force of the last part of this 1st observation, "What they assert is incapable of proof, even if it were possible, and it is manifestly impossible by any means." "And if a person's senses are so locked up that fire will not arouse them, it is worse than folly to say, that by the natural exercises of a human faculty one can receive thought from the other and express it in speech." It seems to me that that is a strange kind of a thing which in its *impossible* state is capable of that of which it is not in its possible, or that if a thing could not be proved if it were possible, it could be proved when impossible. But worse than this the next "If a person's senses are so locked up that fire cannot rouse them, his thoughts cannot be transferred naturally to another." Why? because it's worse than folly to think so, says our author. This is *proof* certainly. But now we pass on to the 2nd observation on objection 1st., which relates to the use of the term "spiritualization" by mesmerizers, and we find an argument gravely based upon this word as though it had but one sense—"Here," says the judge, "is a proper and clear distinction between spirit and intellect. What is being spiritualised? It is being rendered spiritual. Can any power except a spiritual power spiritualize the intellect? or can any but actual spirits possess and exercise a spiritual power over the human faculties."

We would beg Catholicus to observe the real signification of the word. Spirit and spiritual are formed from the Latin "spiritus" signifying *air, breath, life, vapor*, and which is formed from spiro, to breathe, and the general signification is that of lightness, refinement, and so in any English dictionary may it be found. *Spiritual* defined as immaterial—incorporeal. Spiritualize as a *refinement* of the *intellect* (not subject to *spirits*) and signifying a freedom from the grosser senses. It answers well to the German "Geist Geistig," and is perfectly comprehended in its French comrade "spirituel." In this simple and just explanation what becomes of that interrogatory "can any but actual *spirits* have spiritual power over the human faculties?" Can it be that C[illegible] be supremely a mental and intellectual power? The domination of the mind over the body? That the intellect is spiritualized or rendered "refined" (as dictionaries explain that word) by using the mesmeric fluid as its mode of information and sensation, instead of the proper bodily senses. Is it not plain that the mere gingle of the word spiritual and spirit in the passage before us make their connection and not the sense, for how else could this paragraph occur, "How can we be sure that the idea of spiritualizing the intellectual powers is not an absurdity in itself?" the joining the intellects an absurdity! Getting "actual spirits" into it might be. I wonder whether Catholicus will deny "πνευμα," so have this very signification and answer to "spirit" or whether he would understand it δαιμονων—if so what an extremely original interpretation he might suggest upon 1 Corinth. 2 xiii.

This phraseology is plainly correct, and none but Catholicus would, I apprehend, have confounded "spiritualize" with spirits. It signifies the refinement or rendering etherial the intellect by its elevation from the *senses* as the medium of common communication, and (by the next sense) their temporary oblivion to the use of the subtle mesmeric fluid as the communicating medium and organ of connection. It has nothing to do with "spirits" power (δαιμονων.) I pass the verdict rendered "capable only by satan's power."

The third observation is, that "the power thus attributed to mesmerism is, in Scripture, by letter and analogy given to supernatural agents. God is the only one who can search the hearts and discern the thoughts—satan may do it, may sift them as wheat when under his power." Most true! (all but the last clause) and who ever claimed for mesmerism the power of knowing the heart and searching the thoughts? No one. Its only claim is to be able to communicate beween the patient and operator as far as his *will* is concerned. If the power do not will the latter to now, and by a strong effort too, he knows not. Unless by strong volition the fluid be sent to the mesmerized—which is the means of communication—the latter is ignorant of his intention and mind, how much more of his thoughts and heart.

Here let me ask—suppose the theory correct, what advantage would there be in satan's being the go-between for two persons—the telegrapher of their wishes and desires—it gives him no more power then than he had before, and certainly a most laborious task to be the instigator of thoughts and then the utterer by another mouth—and yet all this is supposed because "spiritualize" means "*spirit*," and it is hard to be understood!

And in the last place upon this first objection Catholicus winds up with assertions of which we have before seen the invalidity. We have seen that it is *not* contrary to the whole tenor of revelation any more than many other discoveries of acknowledged modern science—it is *not* contrary to the known order and harmony of creation—it is *not* against the experience of the human race, any more than many other branches of modern discovery. We have seen that it is *not* a claim of mesmerism to annihilate a man and transform him into another, at all, only this is the mistake of those who are but partially informed concerning it. Its claims are an annihilation of the senses as a *means* of *communication*, and an affinity or attraction between two separate persons communicating through a subtler medium.

Now for the 2nd objection of No. 2, which together with No. 3, I might entirely passs over as being utterly foreign to the argument—for the mere assertions of some of the advocates of mesmerism, and their theories are not to be urged as the thing itself—but I will not omit them—but granting all there asserted, will show that Catholicus has no ground even in them for his verdict.

Let us grant that the ancient inspired prophets and priestesses were under mesmeric power, and yet that the Catholic Church has ever pronouced them the delusions of satan—does that infer that the mesmeric power is a demoniacal possession? By no means. God permitted satan to mislead and deceive those who through idolatrous practices subjected themselves to his sway. Now Satan cannot do any thing on earth without the special permission of God, (Job ii. iii. chapters,) and God allows him to work alone by *natural means.* Mesmerism as a natural agent was made use of, and though the oracles delivered were the teachings of Satan, the means by which he delivered them may have been the pure and glorious work of God. Would it not be as just, as safe, to pronounce all the ancient prophets of Bible history under the devil's power, because God permitted a "lying spirit" to appear inspired? (1 Kings xxii. 22.) Would it not be as correct, as wise, to pronounce fits and convulsions of epilepsy the devils own power, because invariably in Scripture are they spoken of as his work and his possession?

I own that the creed of Catholicus is not mine. I do not believe that supernatural power is at the present day in operation, with St. Augustine I say: "Modo caro cœca non aperit oculos miraculo Domini, at cor cœoum aperit oculos sermoni Domini. Modo non surgit mortale cadaver, resurgit anima quæ mortua jacebat in vivo cadavere. Modo aures corporis surdæ non aperiuntur, sed quam multi habent aures clasuas cordis, quæ tamen (verbo Dei penetrante) patescunt." Most certainly I cannot help it if the Church of England have a canon claiming exorcism as a function of the Christian ministy any more than I can help the Church of Rome claiming the power of working miracles as the infallible test of the true Church; and I think one as correct as the other. I know that Luther believed this too for he says, "Ich habe offt gesayt das ich nicht legehre, das Gott mir solte die guade verlichen haben miracul zu thun, sondern joceue mich das ich stracks beg dem wort Gottes bleiber mug, and damit umgehen, deun sonst wurde mun Euld sagen; der teuffel thats durch iten." (Seckendorf liber iii. § lxxviii. 3.) But he must have wished only to prove himself a Christian minister, and so too in the demoniac which he cast out of the girl and which he pronounced (as Catholicus would have done no doubt in his case) a veritable possession. I should have rather seen a cunning girl striving to work herself into notice more deserving chastisement than exorcism, or if a true malady, it was a natural disease, no more the work of satan than epilepsy or convulsions.

So that we may see because satan may have used mesmerism as a natural agent, it by no means follows it is his proper power, any more than a whirlwind is his chariot because by it he blew down Jobs house, or lunacy his special presence because he used to inhabit lunatics, or convulsions his rage because he was wont to have his servants in that manner. Neither is it a proof that demoniac possession is existing at the present day, because a canon of the Church of England claims exorcism for her priests, any more than that daily miracles are being performed because claimed by the Church of Rome.

But now for the last objection, the 3rd, which is as useless as all the rest. It is founded upon a claim by some mesmeriser, that mesmerism is a power of Divine worship and inspirer of [illegible] absurdity to conceive an "*awaking*" from great exultation to mere "conscious existence," to a blank "forgetfulness of all that has passed." I would say it might seem absurd indeed if we had not seen that it is *not true*, and that the same phenomenon attends what I do not know that Catholicus has appropriated to the devil, the inhalation of the etherial vapor for the insensible performance of operations.

Now as to the bearing of the latter part of his peice, that because there has been much evil, nay blasphemy attending it, it is the devil. Will not Catholicus tremble to see how it will work? Under the deception—cheatery—that has been so wholesale practiced (for nothing has been so grossly counterfeited) in this science. I will admit, aye that rape and seduction may have been practised, and blasphemy to boot, but have not holier things been thus abused? Cannot Catholicus remember some instances where *prayer, preaching*, and *religion* were the means of like vilenesses—at the camp meetings for prayer, conversions and convictions, agonies and ecstacies—does he remember no deeds of wickedness and impurity, and is our holy religion the cause of this? Has he never beheld the like rapturous, and almost blasphemous exclamations, while under the influence of *prayer* and God's word—and calls he that of the devil which they thus abused? Was it not the devil in the men and not the means? Most cordially will I admit that mesmerism *is* open to much abuse and what of God's works is there that is not? what is there man will not prostitute? but must we declare for *that cause* it is of the devil? No—for that were indeed narrowing God's power to our vileness.

Here let me set Catholicus aright in his interpretation of a misquotation of his—the prediction that in the latter day men should give heed "to the doctrines of devils." By this not meant as he signifies the following the *teachings* of devils—but the doctrine of the *worship* of δαιμων—so we find, 1 Corinth. x, 20, α ϑυει τα εϑνη, δαιμονιοις ϑυει, και ου Θεω—and so bears not at all upon the case to which he has applied it, and does not "coincide exactly" at all.

I think we have now seen that even these extravagant theories of different writers—huddled together as they are by Catholicus—sustain him not in his assertions by their contradictions, but are yet all of them capable of plain and easy harmony, and prove nothing that he has endeavored to make them by any turning or twisting; and that his triumphant conclusions are false and weak, to the last degree.

U. U.

For the Churchman

DR. SOUTH ON HIGH AND LOW CHURCH IN 1697.

Mr. Editor,—I send you the following extract from Dr. South, as evincing the import of the above terms in his times, and furnishing a suggestion which may be of use in this day. One hundred and fifty years ago this passage was written in the Dedication* of a Sermon to the Archbishop of Dublin:—

"Such a sovereign, or at least such a peculiar method have some found out for preserving our Church; as if the best way for preserving a body be by cutting it asunder. For those of the ancienter members of her communion, who have all along owned and contended for a strict conformity to the rules and sanctions, as the surest course to establish her, have been of late represented, or rather reprobated, under the inodiating character af *High Churchmen*, and thereby stand marked out for all the discouragement that spite and power together can pass upon them; while those of the contrary way and principle are distinguished, or rather sanctified, by the fashionable, endearing name of *Low Churchmen*, not from their effecting (we may be sure) a lower condition in the Church than others, since none lie so low but they can look as high; but from the low condition which the author of this distinction would fain bring the Church itself into; a work in which they have made no small progress already. And thus by these ungenerous, as well as unconscionable practices, a fatal rent and division is made amongst us; and being so, I think those of the concision who made it would do well to consider, whether that which our Saviour assures us will destroy a kingdom, be the likeliest way to settle and support a Church. But I question not but that these divines will very shortly receive thanks from the Papists for the good service they have done them; and in the mean time they may be sure of their scoffs."

X. V.

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* South's Sermons, vol. 1, p. 401.

For the Churchman.

BISHOP M'ILVAINE AND THE ALTAR.

It is comfortable to know that those who may chance to fill a holy office have no power to change the nature and substance of the gifts of God to man. They who, for instance, baptize according to the canonical formula, by their denying the grace of regeneration in baptism cannot hinder its taking effect. St. Paul says, (Heb. xiii. 16.) "We have an altar (thusiasterion) whereof they have no right (exousian, power) to eat who serve the tabernacle." If we feed in the Eucharist, we are fed from an altar, or St. Paul teaches heresy. If we have an altar we must also have priesthood and sacrifice; and if we feed from the altar we must feed upon that which is offered upon it in sacrifice. For altar, priest, and sacrifice are bound in as strict union as spirit, soul, and body in man. If we "present our bodies a living sacrifice," how can we do it without altar and priest? St. Peter declares the Church as one to be "an holy priesthood (hierateuma) to offer up spiritual sacrifices (thusias) acceptable to God through Jesus Christ." In Psalm xxvi. 6, we say to God in worship, "I will wash my hands in innocency, O Lord, and so will I go to thine altar." And in xliii. 4, "that I may go to the altar of God." Now, what is an altar, and what is its use? Is altar only another name for table, or for reading desk? The Bishop of Ohio does not think so, or he would not refuse to consecrate a Church which has an altar in it. But what meaning does the Bishop attach to the words altar, priesthood, and sacrifices above given, when he uses them in the solemn services of the Church? By the oath under which he has bound himself touching altars, how can he use this language in worship, or allow it to be used in his diocese? With what face can a man say to God that he will go to His altar and offer his body as a living sacrifice, when he denies that God has either altar or priest, or can receive any thing in sacrifice?

But "we *have* an altar," and the good Bishop cannot destroy it. We walk by faith, not by sight. Wherever the Holy Eucharist is ministered there is the altar. If the elements are set upon on the ground in the open field, and there consecrated, there is the altar as fully and effectually as it can be in any place under any circumstances. And so for peace sake the Churches in Ohio can well afford to dispense with the box of boards made in the form of a literal altar, as a plain table is as *real* an altar as it is. The real altar is the Holy Person of the Lord Jesus—that altar which sanctifies the gift—which sanctifies whatever is made holy; and He cannot well be excommunicated and cast out by any one bishop. The faith which can discern the True Altar can feed upon the True Sacrifice at the hand of the visible priest in the mystery of the Holy Communion of the Body and Blood of our Lord Jesus Christ, and rejoice in hope of the glory of God openly to be manifested hereafter.

CATHOLICUS.

For the Churchman.

Rev. and Dear Sir:—The writer of the letter, an extract from which originally published in the "Missionary," and subsequently in the "Churchman," seems to have stirred up the spleen of a "Missionary of the Semi-Far West," who has taken the supposed offensive imputation very much to heart, begs leave to say, in justice to himself, that the extract in question was published without his knowledge, consent, or expectation. When the letter was written, the writer was entirely ignorant that such a paper as the "Missionary" was in existence, or was even contemplated; and when he saw the extract from his letter in the "Churchman" copied from the "Missionary," the latter paper not coming to hand until more than a week after, he could scarcely believe his own eyes. Though mortified at a publication which was farthest from his thoughts when he penned the letter, he did not imagine, however, that any offence would be taken at his remarks, touching our missionary operations, thrown out, as they were, hastily, and, as he is free to acknowledge, crudely expressed. He intended to cast no imputation on any of his brethren, who are now laboring amid many and great privations, in the domestic missionary field of the Church. His remarks, so far as they alluded to individuals, were based on instances of inefficiency which had formerly come to his knowledge; but had more particular reference to what might be regarded as the almost certain consequence of the increasing inadequacy of the compensation allotted to the Missionaries in the employ of the General Missionary Society, rendered more so by the irregularity of payment which has lately prevailed. The paragraph which has given offence, occurs at the close of the letter, when the writer had not left himself room to explain his meaning, and the bearing of his remarks. He had just space enough left to say "more anon;" and that "more anon," which since the unexpected publication of his previous crude remarks he has refrained from writing, embraced, in intention, some observations on the miserable and wholly inadequate pittance irregularly doled out to our Missionaries, with the details of a plan which had suggested itself to his mind, for increasing their compensation; a matter which the writer has had much at heart, and without which, he anticipates little success from our Missionary operations, particularly in the West and South West. The present compensation of our domestic Missionaries is such, as, in his judgment, necessarily to exclude the sort of laborers who are required, unless, as in the case with very many now in the field, they are willing to endure privations and embarrassments, which few men, who have an opportunity to avoid will be disposed to encounter. It is much easier to talk about faith and living by faith, and self sacrifices, than it is to act out the sentiment, when it comes to the pinch. If "man doth not live by bread alone" he cannot live long or with much comfort, or with much usefulness, without bread at all, or with a scanty and uncertain share of bread. Far, very far was it from the intention of the writer to cast an imputation on our Missionaries. His remarks were designed to bear on the present plan for their support. A large majority of them, he well knew, some from personal acquaintance, and others from report, were honorable exceptions to a class which might be characterized as "maimed, and halt, and lame," &c. And of all others, he surely would not have dreamed of including in the category of "poor pay," whatever might be thought of "poor preach," and the probable efficiency of the Missionary services of an individual so employed, either the head or the tail of an "*Institute*."

THE WRITER OF THE LETTER.

For the Churchman.

Rev. and Dear Mr. Editor,—Reading your paper of last week, I met with a communication signed J. H., which struck me as a very strange production. The writer of that article would be thought to make out some very sesious objections to the opinions of one of your late correspondents in his articles on St. Paul's prophecy relative to the "Man of Sin." Without saying one word in favor or in defence of the arguments contained in the articles signed "Contributor," I would make a few observations upon the article under consideration, viz. that of J. H.

From the very language and style, (to say nothing of that which J. H. may think argument,) I should judge that the writer was one who had just taken his seat upon the "*lower form*" in the school of Minerva. This, I think, will be made to appear quite clear in the course of these remarks. In his first sentence, he would corroborate, and endorse, that most slanderous charge which is made continually by the "sects," that 'High' Churchmen are the *enemies* of those who differ from themselves in their *ideas* of Church government, and in articles of 'Faith.' How does he do this? By making it a *necessary* consequence of his being a "High Churchman" that he cannot be "a *very* great friend of the sectarian denominations." Now if he is such an "humble reader of the Holy Scripture," why has he not learned, from the divine precept which runs through almost every page of Holy Scripture, to consider *all* men his friends? In the same (first) sentence he has given us a new term by which to distinguish classes of Churchmen,—"species," as if he were writing a treatise on Natural History,—or as if there were something in our very *nature* different from other men in consequence of our being divided into two classes, called by the names of "High" and "Low" Church.

In reading along a few lines he quotes "Contributor," beginning with the words, "St. Paul says that before Antichrist," &c., and ending with the words, "which is not as the Apostle prophecies." For what purpose he made this quotation, except to swell his article, I cannot conceive, for he "dispatches" it without one word upon it.

He then makes another quotation, which he more "*speedily*" dispatches, by noticing!! But how does he notice it? By saying, that the "whole difficulty of understanding the passage (i. e. 2 Thess. ii. 3, 4.) lies in 'Contributor's' crude ideas relative to the meaning of the words 'falling away' into a metaphysical disquisition, on which he deeply plunges." This sentence ought to put a school boy to the blush. The "falling away *into*" and the "*plunging deeply on* a metaphysical disquisition!!!" Well, he dispatches this also, very "speedily;" not exactly, however, as he had done the former, but by believing with some "wise man," that "metaphysics were the ruin of the Church." This may be true; but it is no way to answer one who writes for a Church print; for that requires argument, and not merely the declaring of what one believes.

Now comes a "truism," and as common-place as it is true,—viz. that "the truth is the truth," and any departure from it, whether in falling *over* it, or in falling *under* it, is an apostacy (*αποστασια*) from it." This sounds well, and especially as it is "larded" with the "Original Greek," to show that he has learned his Alpha Betas at least.

He then asks, "Do not the Romanists, in teaching the doctrine of the meritorious nature of good works, detract and fall away from the Church doctrine of the full and perfect nature of the atonement made for us by Christ?" This question, and the one on the Romanist's denying the Cup to the Laity, are for "Contributor" to answer; for, as I said above, I am not his defender. They (the questions) are the only parts of the article worthy of notice; and we know what claims they have to originality, since they are vauntingly asked in every Protestant print of the day.

I will say no more on the article, but hope that these remarks will have their desired effect, which is, that J. H. would consider consequences before rushing into a needless warfare,—and especially on theological points, for the discussion of which he is manifestly unqualified, lacking as he does, both talent for argument, and grammar to express himself correctly. And I would advise him, the next time that he reads the Holy Scripture, to turn to 1 Kings xx. 11, and read the words of Ahab, king of Israel, which he sent in answer to the king of Syria—"*Let not him that girdeth on his harness boast himself as he that putteth it off.*"

But, Mr. Editor, J. H. has in that article verified to the very letter the words of the poet, that

"A little learning is a dangerous thing."

A CONSTANT READER.

For the Churchman.

Mr. Editor,—In the "second letter" of Bishop Meade respecting the books of our General Sunday School Union, I find the following sentence on page 11. "The truth is, that neither John's Baptism, nor our Lord's baptism before his death nor his more complete baptism after his death in the name of the Trinity, when all things were consummated, were for the remission of sins without repentance." In the preceding pages of his letter he had reviewed those books which refer to *infant* baptism; and in the above passage he plainly includes that branch of the question. His proposition is expressed without qualification or exception, as regards *infants*.

Now I wish through the medium of your paper to ask the Bishop the following queries.

1. If Christian Baptism does not convey remission of sins to infants, how, then, can they be saved, since repentance is with them *impossible*, dying in infancy?

2. What is the benefit of baptism to infants as such? It is (says the Bishop) the "seal" of the covenant. Does not the covenant which God has made with his people, through the Lord Jesus Christ, ensure the gift of the Holy Spirit, spiritual regeneration, and consequently, forgiveness of sins?

3. If every infant or child is liable to death before coming to years of discretion, and being capable of repentance, is not, therefore, every baptized child regenerated, justified, and pardoned of sin?

4. Has not the Bishop, on hundreds of occasions, used the following language of the confirmation Office?

"Almighty and everliving God who hast vouchsafed to regenerate these thy servants by water, and the Holy Ghost, and hast given unto them forgiveness of all their sins." &c. This occurs prior to the act of the laying on of hands. It is declared of the candidates in their capacity as baptized persons and in no other. Is it not perfectly clear that the Church regards these candidates as having been regenerated by water and the Holy Ghost in their *baptism*, and that then and there "all their sins were forgiven them?"

5. How can the Bishop with this fact before him' and entertaining the views which he avows in his "second letter," *honestly* use this prayer? I find Melville in his Sermons (edited by Bp. Mc. Ilvaine) using this language—"You may dislike the doctrine: you may wish it expunged from the P. B.; but so long as I subscribe to that P. B. and so long as I officiate according to the forms of that P. B. I do not see how I can be commonly *honest*, and yet deny that *every* baptized person is, on that account, regenerate."

6. Does not the xvith article teach that the Holy Ghost (including, of course, forgiveness of sin) is *always* imparted in baptism? It says—"not every deadly sin, willingly committed after baptism, is sin against the Holy Ghost—after we have received the Holy Ghost, we may depart from grace given. The ixth article declares that, "there is no condemnation for them who beleive, and *are baptized*;" making baptism necessary to justification and forgiveness of sin, even in the case of an *adult*—of course, it is a sacrament of at least equal efficacy to an infant.

7. The Bishop claims the Homilies in support of his views, how, then, will he evade or deny this statement in the homily on "Salvation".—Insomuch that infants, being baptized and dying in their infancy, are by this sacrifice, *washed from their sins*' brought to God's favor, and made his children, and inheritors of the kingdom of heaven.

It strikes me that the denial of "baptismal regeneration," as held, taught, and practised by the Church, in its fullest and strongest sense is an evil which is daily on the increase and if not in some way, more effectual than mere controversy, remedied, will sap the very foundation of our whole religious system. This question is no doubt, as Bishop Meade regards it, the corner stone of our theology.

Let the Bishop then, if he will or can, answer the above queries, and perhaps we shall be able to understand what his theological system really is, and whether, though in the Church, he is, also, *of* the Church.

I have written this as you will perceive, currente calamo, but the right of this subject is so perfectly manifest, that it requires no labor of thought or style.

OHIO.

For the Churchman

THE BURIAL OF THE STRANGER.

There is a sad and fitful harmony between a storm and a funeral! The war of the elements and the struggle of the soul on leaving its frail tenement! The keen wind driving the spotless flakes of snow before its blast, and stern death, wresting the etherial spirit from its thraldom!

With a sad spirit I yesterday followed to their last resting place, the remains of one, but a short time since in the pride of strength, who had seen but twenty two summers pass. In an evil hour he listened to the voice of the seducer, and warred against a parents wishes: reproof came, and in an angry mood he left his native land to come among us unknown—ere two short months have passed the fell Destroyer has marked him and the cold tomb has now engulphed the once loved—the once endeared. No tear bedecked his grave—the scant commiseration of the two or three, who paid the last tribute to his memory, simply from a feeling of pity, was all that accompanied the corse, and the pious Missionary sighed, as he read the appointed strains from the Book of Life, to think how the bereaved friends would mourn their desolation. The wind blew—the snow fell—the Vault closed its portals that the worms may feed in undisturbed possession—and the stranger passed away to other scenes.

And are such scenes of common occurrence? I fear, *Yes*! the young and thoughtless look but to the passing hour! parents, friends, are forgotten in the impulsive feelings of the moment, and when the great check comes, the film is removed but all too late—too late! Oh ye young and inconsiderate, that the strangers burial could but tell ye the parent's anxiety for your well-doing, the parent's agony at your loss! It may be that afar off, this day the prayer of unceasing love was ascending to the throne of Grace for mercy for him, whose body was passing from the sight of Man, and whose spirit had left its earthly tabernacle.

"* * * * * The time draws on"
When not a single spot of burial earth,
Whether on land, or in the spacious sea,
But must give back its long-committed dust
Inviolate. * * * * * * * * "

New York, Feb. 21. 1847. T. T.*

* We have taken the liberty to change our correspondent's signature in order to avoid collision with "R. C." of last week.

To the Editor of the Churchman.

Rev. and Dear Sir,—I beg the favor of a little space to reply to your correspondent "L.," in this day's paper, on the subject of *The Maryland Trial*. He thinks that the right of a Bishop, in the parish churches of his diocese, is an *imperfect* right; that, "towards his presbyters, the Bishop is in the same position as that of a father towards sons who have grown up and have houses of their own. He has a paternal right to go to their churches, and perform such services there as he thinks proper; and that they as dutiful sons, should never think of denying that right; but if they *do* deny it, and refuse him admission, I see not that he has any redress, but to make complaint of the unfilial conduct to the brethren."

There are few things more likely to mislead than an imperfect analogy. The defect in "L.'s" analogy is this: the parish churches, although commonly spoken of as the churches of the presbyters, are not their houses nor their property—I mean in a religious point of view, for this is a question, not of civil, but of ecclesiastical law. I say that the parish churches are not the houses of the parish minister, but the house of God, with which the parish minister is entrusted as one of *God's servants*. The Bishop, who is a superior servant of the same Master, may have a right to *oversee* and control the servant in actual possession, without any violation of this true analogy.

Again: "L." speaks of complaining to the brethren. What is an ecclesiastical trial, but complaint to the brethren? Nobody supposes that a Bishop ought to, or could, enforce his right in a civil court. In the case supposed by "L.," what would "the brethren" do? They would withdraw their confidence and communion from their unfilial brother. Now that is the whole result of an ecclesiastical trial and sentence. It differs from the family proceeding only as it adopts a more precise form.

"L.," in his postscript, remarks that he has not contemplated cases in which the bishop has a right, by canon, to visit his churches. This, in one point of view, is giving up the whole question; for every bishop has authority, or is at least bound, by canon, to visit his churches; and the visitation, out of which "The Maryland Trial" grew, was a strictly canonical visitation. In another point of view, it is begging the whole question. For the only thing which gives importance to the whole controversy is, that there lies at the bottom of it a denial that a bishop has any authority but that which he derives from the canons, of a particular church. The exclusive right of ordination is conceded to him, but no *authority* whatever. On the other hand, it is asserted, that although the exercise of the Episcopal authority may be properly regulated by canon, yet the authority itself existed anterior to all canons. The question in truth is, whether Episcopacy is of divine or human origin. For a divinely appointed office, having no authority but what it derives from human laws, involves a contradiction. The conceded right of ordination is only a seeming exception to the real denial of the Divine right of Episcopacy, for it is impossible to show, in the Holy Scriptures, any grant of an ordaining power, except what is implied in a grant of a governing power.

With respect to what "L." has said about imperfect rights, it goes to deny authority in the bishop. Authority, in its nature, must be a perfect right. Rutherford, a higher authority than Paley on such questions, says, "Where no law restrains a man from carrying his right into execution, the right is of the perfect sort." But authority, by its very nature, carries itself into execution. All the cases mentioned by "L.," from Paley, are cases in which the right cannot be exercised without the action of the party from whom it is demanded, and this I believe will be found to be the case with all imperfect rights. But when a power exists of compelling the recusant to act, the right of the demandant can no longer be regarded as imperfect. But the authority of a bishop to perform divine service in a parish church, only requires that the parish minister should do nothing. Again, all authority requires obedience as its correlative, and implies the means of enforcing it, otherwise it is not authority.

Is "L." prepared to regard the whole authority of bishops as *precarious*, depending upon the will of those upon whom it is to be exercised, and to be sought at their hands by *petition*? Does he not remember, "As My Father hath sent Me, even so send I you?"

H. Y. S.

God is not unrighteous, that He should forget the body's work and labor of love. From those eyes which have poured forth tears of repentance, shall all tears be wiped, and they shall be blessed with the vision of the Almighty.—Those hands which have been lifted up in prayer, and stretched out to the poor, shall hold the palm of victory and harp of joy. Those feet which have wearied themselves in going about to do good, shall stand in the courts of the Lord, and walk in the Garden of God, and in the streets of the New Jerusalem. That flesh which has been chastised and mortified, shall be rewarded for what it has suffered.—*Bishop Horne.*

For the Churchman.

Mr. Editor,—In an article in your last paper, respecting St. Jude's Church, over the signature of 'Thomas Dunn,' some assertions are gratuitously made in reference to two members of the Vestry not named, and they are very modestly called upon in a public newspaper to deny them.

As he was kind enough to show the article to one of us *after it was published*, and to say that he referred to us, we have no other alternative than simply to say, to you, and to the public, through your columns, as was said to him, that his statement, so far as it has reference to us, is untrue.

Not being ambitious of seeing our names in print we do not append them, but leave them with you for the satisfaction of any one interested in the matter.

THE TWO VESTRYMEN OF ST. JUDES.

For the Churchman.

Mr. Editor,—Having a complaint to make, I do not know a better way to reach my object than through this medium—and if you can assist me in any manner to obtain a remedy, many besides myself will feel most grateful

I mean the intrusion of Organ music upon private devotion, in some of our Churches, at the time immediately preceding the Communion Service. It has been customary as soon as such of the congregation as wish to retire, are discharged, for the music of the Organ to stop—and the church is *still*, and during the silence the time is solemnly appropriated to deeper devotion or pious meditation—until we all join in the prayer 'for the whole state of Christ's Church militant' it is a holy season, when we can truly feel the full import of those words, 'Be still, and know that I am God.'

Now in those churches where the practice has obtained of playing the Organ uninterruptedly until this Prayer, there is no chance for serious reflection or prayer. Far be it from me to suppose any organist would willingly interfere between a man and his God, but certainly the sound of the Organ has such an effect, for one cannot help paying attention to the music—distracting the mind from the solemnity of the occasion—disturbing it, if not (at least for a while) dispelling those religious emotions which should fill the heart at a time I consider most holy.

It is urged by some—there is a harmony in the music that calms and tranquilizes the mind and renders it in a more fit state to approach this feast—that this may be the effect on some, and also such an effect as they may desire, I do not pretend to deny—but that it generally accomplishes this object, or that it is an effect obtained in a way such as I would desire—I do most certainly disavow. The quietude and meetness I wish, is obtained by reflection and most heartfelt secret prayer—and the voice of music, however pleasant to the ear, is not that 'still small voice,' we hear in our conscience, when we seriously consider the awful responsibility of the act of partaking worthily or unworthily—it is indeed to me an intrusion of music, sadly jaring with deep devotion.

XLII.

THE CHURCHMAN.

NEW-YORK, SATURDAY, MARCH 20, 1847.

FLOYD SMITH, General Agent, No. 12 John-st up stairs.

We have lately received a number of "The Christian Alliance and Family Visiter," a paper edited in Boston by the same gentleman who recently edited the Christian Witness, and was also associated in the editorship of the Family Visiter, both professedly Church papers.

In the number of the Christian Alliance before us the leading article is introduced as follows:—

CAUSES AND CURE OF PUSEYISM.

[The editor, who furnishes these articles, is an Episcopalian, and, in them, writes as such. He therefore drops the usual editorial form, and writes in the first person singular over his own initials. When the articles take the more permanent form of a book, as they probably will, many of the points will be fortified with additional authorities.]

PART IV.

THE PHILOSOPHICAL ARGUMENT.

CERTAIN USAGES SANCTIONED AND USED BY THE EPISCOPAL CHURCHES OF ENGLAND AND AMERICA, WHICH NECESSARILY, ON PHILOSOPHICAL PRINCIPLES, BEGET ROMISH VIEWS AND ROMISH FEELINGS.

CHAPTER I.—CONCLUDED.

ARRANGEMENT OF CHANCELS.

What follows is in the same style of religious quackery. The editor seems to take for granted that "Puseyism" is a disease, that the pills which he is weekly administering are an effectual nostrum, and that the public are singularly fortunate in having so great a man to expound to them "the philosophical argument" and "philosophical principles" by which they may arrive at a knowledge of its "causes and cure." We have no doubt that this gentleman will find an admiring public; for like doctor like patient, and we have no wish to deprive the one or the other of any benefit which they may derive from the prescription. Our only object is to call attention to the fact that this gentleman professes himself to be an Episcopalian, as much so now as when a short time since he edited the Christian Witness; and to exhibit to our readers the views which he is busy in disseminating. The first paragraph is as follows:—

> A priesthood would be an anomaly without an altar. Hence, our reformers have not preserved one without the other. The implied idea of an altar, so plainly preserved in our ritual, seems for some time to have slept. Recently, however, it has come come out with new prominence; and has found a mute but emphatic expression, in the modern arrangement of chancels.

Hitherto the Low Church ground has been that our Reformers have discarded both priesthood and altar. Here we have an instance of a Low Churchman who has been compelled to abandon this ground; to admit that the Prayer Book has preserved both ideas, and that therefore it needs to be altered.

Not only does this editor acknowledge that the Prayer Book implies both priesthood and altar, but he turns upon his evangelical brethren, and charges them with the inconsistency of practically acknowledging, in the performance of the service, the very principles which they declaim against from the pulpit.

> PRAYING TOWARDS THE TABLE.
>
> That part of our service called morning prayer, the minister performs in the reading desk. At the close of this he usually comes out and reads the ante-communion service at the right hand side of the communion table. I observe that the great majority of our clergy, the evangelical men, as well as the high churchmen, stand with their faces to the people when reading the commandments, the gospel and epistle, and the psalms and hymns; but turn their faces directly to the communion table, during the offering of each prayer, though they often stand while offering it, and are not obliged to turn for the convenience of kneeling. Now there is of course some *reason* for this. It is an act too singular in its character not to mean something. Where a minister has read the commandments with his face to the people, he certainly would not whirl suddenly round to the table to offer a prayer of six lines in length, unless there was some special reason for it. If the table be a simple *table*, and no more holy than any other part of the church, this would certainly be a very meaningless change of position; but if it be an *altar*, a holy thing, a thing from whose awe-inspiring presence, the pulpit and the reading-desk must retire into opposite corners; if it be the shechinah of the Christian Church, the place where God is locally present; *then* we see at once why prayer must be offered in that direction. If the altar be the place where God is specially present, then there is the place to address him! if he be everywhere alike "in his holy temple," then one would suppose the minister might as well address him with his face towards the congregation as towards the table. And, however unconscious clergymen may be of the fact, I venture the opinion that those who practice this significant change of position, are generally prompted to it by a real, though perhaps unconfessed feeling of reverence for the "holy table," some hidden, (hidden perhaps from themselves,) apprehension of God's peculiarly mysterious manifestation there.

The note to the last sentence is this—

> My readers will many of them remember how much was said in the Episcopal papers respecting the Rev. Mr. Croswell, when he started the new church of the Advent in this city, and read the psalter and offered the prayers with his back to the people. In *principle* the turning to the table in the manner spoken of above, is precisely the same with Mr. Croswell's practice. This same idea has been suggested by Mr. Croswell's friends; and I have heard it scouted at as though it were not worthy of notice, but those who treat it thus scornfully would be sadly puzzled to answer it—nor do I believe they would like to undertake to show a difference before a discriminating public.

Under the head of "Kneeling at the Communion" the editor remarks—

> KNEELING AT THE COMMUNION.
>
> It has never been doubted, I believe, that at the institution of the supper, our Saviour and his disciples *reclined* at the table, in the same manner as when taking a common meal. It is *scriptural*, then, to take this sacrament in the same position in which we receive our meals.
>
> But the Roman Church teaches her people that the bread and wine, upon the pronouncing of the consecration prayer by the priest, are changed into the real body and blood of Christ, and that a whole Christ—including body, soul, and divinity—is present under the outward form of bread and wine; and hence she teaches her children still further, that this Christ ought to be worshipped, and that kneeling, in token of adoration, is the proper position in which to receive the sacrament.
>
> So necessarily does this act of kneeling indicate worship of the elements, or rather, of the Christ, supposed to be concealed under the elements, that the earlier reformers thought it necessary to place a rubric before the communion service, declaring that, by kneeling, "no adoration was intended to any corporal presence of Christ's natural flesh and blood." This rubric was subsequently left out, with the view, Bishop Burnet says, of letting the question of Christ's corporal presence lie open, as an unsettled question. The rubric was afterwards inserted again in the English Prayer Book, but it is not in ours.
>
> It is very evident that a person may kneel to receive the communion, without intending or feeling any homage towards the elements; and of course in the breast of all true Protestants there is an absence of such a feeling. But when there is a tendency to the exaltation of the sacraments, the question is whether this reverential mode of receiving the bread and wine, will not help on the tendency; and whether the receiving of them in the usual posture of taking a common meal, after the example of our Lord and his apostles, would not of itself go far to *prevent* any idea of a change in them, by preventing the exercise of reverential feelings towards them. I think a true philosophy will not be long in deciding this question. It seems to me that the feelings appropriate to be excited at the communion table, are *joy* and *gratitude*, not *reverence* and *adoration*. We go to the table of the Lord, not reverentially to *worship*, but joyfully to *commemorate* the glorious work which Christ has done for us. The feeling of reverence does not appear to be the one which the occasion is intended to excite. The reverential posture would appear, therefore, to be inappropriate. A kneeling to take the elements, certainly implies a reverential feeling towards them.

Under the head of "Consecration," speaking of the ceremonies which prevailed before the Reformation, and of the English Reformers, he says—

> The *most* of these extremely superstitious consecrations they did indeed put away; but they did not go to the extent of banishing *all* that were unscriptural Consecrating the baptismal water, we have already said, has no warrant in the Bible. Consecrating the bread and wine has as little.

Under the head of "Significant Manifestations," the same writer recapitulates the acts of the priest as prescribed in our Baptismal and Communion Services, introducing them with the remark, "The heathen origin of these consecrations, appears more evident when we consider the gestures and manipulations employed in connexion with them." Under the head of "Eating and Drinking what remains," the editor argues very conclusively that the rubric requiring the consecrated bread and wine to be reverently eaten and drunk, implies "that *consecration* has given to the elements a holinesss * * * and made them the object of *reverential* feelings." Referring also to the "covering the same with a fine linen cloth," he asks—

> What, but because some mysterious change is supposed to be wrought in them, such as I have shown to be fairly taught in the writings of leading English divines, and in the language of the communion office? The same general idea is implied also in the rubric which requires the interruption of the communion for the purpose of consecrating more bread and wine, if they chance "to be spent before all have communicated."

The concluding part of the chapter we shall give entire.

> GENERAL ASPECT.
>
> We have been viewing the *particulars*, one by one, which go to make up our sacramental system. It may be well now to group them together, that the reader may see their general aspect.
>
> We have seen that the leading English divines believed in a "change," or "mutation," effected in the elements of bread and wine at the time of their consecration; that this change is a "spiritual" one, in opposition to the Roman notion of a "carnal" change; that the change is "real" and "true," and is "into the body and blood of Christ;" that in consequence of this change, they "really convey" to the believer the body and blood of Christ. We have seen, too, that these divines believed the baptismal water to be "changed into divine power by the working of the Holy Ghost," so as to "regenerate him that believeth" We have found our communion office teaching the same sanctification of the bread and wine, so that those who receive them, become partakers of the body and blood of Christ; and the baptismal service bringing to view the same sanctification of water for "the mystical washing away of sin." We have found our catechism interpreting the whole for us by teaching the doctrine of *two parts* in a sacrament—making the sanctifying grace in the supper, and the spiritual regeneration in baptism as essential to the being of the two sacraments, as the outward eating and drinking, and the outward washing. The ordination office, and the forms of absolution, have unfolded to us the idea of a *priesthood*,—endowed with power to offer sacrifices to God, and with authority to declare and pronounce absolution from sin.
>
> In addition to this positive verbal teaching, we have found an array of dramatic arrangements and representations, pointing in the same general direction, and distinctly implying the same errors. There is, first, the significant preaching and praying in separate places, and then the appearing in those two places in different habits,—both indicative of the double character of priest and prophet. Then there is the laying the priestly hands upon the elements, and making over them certain jestures, as if calling down some mysterious spiritual influence upon them; then the kneeling to receive them, as if they were objects of worship; and then finally, the "reverently" covering them with a fair linen cloth, and the eating them with the reverence due only to what has been "*changed*" into the body and blood of Christ.
>
> If any person mistakes this united teaching of words, and arrangements, and manipulations, and postures, I can only say, it seems to me a very needless blunder. It does appear to me as plain as the sun at noonday, that the great idea of sacramental grace is the basis and substratum of all these outward forms. Take this away, and they are as meaningless and inappropriate as a Mohamedan crescent, carved upon the front of a Christian pulpit.
>
> No person, I think, need to wonder that we have "Puseyism" in our church. The only real matter for surprise is that we have not more. Here are causes enough for all the Puseyism we have, and for a vast deal more, too, unless they are removed.
>
> I. W.

We are glad to see that Low Churchmen (for unless we are misinformed this editor is not alone in his designs) are becoming sensible of their true position. The fact is, and they feel it, that they are becoming more and more the derision of the very sectarians on whose praise they thrive, for their feeble and inconsistent opposition to principles which they are pledged by the most solemn vows and professions to uphold. Sooner or later they must be driven to acknowledge, that if they wish to oppose Church principles,—Baptismal Regeneration, a proper priesthood, sacrifice and altar, &c. &c., they must seek relief from the restraints imposed on them by the Prayer Book, Articles and Homilies of the Church. The probability is that they will endeavor to attain this end, not by leaving the Church, but by remaining in it, calling themselves Episcopalians, and attempting to alter the Prayer Book so as to suit their views.

One thing more must strike our readers as remarkable. It is not long since that the introduction of a few alleged and unimportant alterations in the manner of conducting the service of the Church in Boston, provoked an expression of Episcopal disapprobation in the shape of a Pastoral Letter. The Christian Alliance is published in Boston, its editor professes to be "an Episcopalian," and he publicly assails the acknowledged and fundamental provisions of the Prayer Book, with a degree of levity and ridicule little short of blasphemy. But the Bishop of the Diocese of Massachusetts is silent. It is true that the editor of the Christian Alliance is not a clergyman, but we have always understood that it was the impropriety and dangerous tendency of the usages of the Church of the Advent, and not their being practised by a clergyman, that gave occasion to the Pastoral Letter. Is the danger less in the present instance?

The Messrs. Appleton have in preparation, and will speedily publish, "The Fairy Bower, or the History of a Month," from the third London edition. It is a tale for young people, one of high moral tone and great artistic merit. We speak from actual acquaintance with it when we say, that even the warmest admirers of "Amy Herbert," and Miss Sewell's other works, will welcome its publication, and find it a volume surpassed by none of the kind in fitness for their children's perusal. A few copies of the English editions have from time to time heretofore found their readers among us, and such persons we are sure will join us in welcoming its republication.

AN EXPOSITION OF THE APOCALYPSE. *By David N. Lord.* Harper & Brothers, 8vo. pp. 542.

Mr. Lord, whatever else he may be, is plainly enough not a Churchman. He shows this both in matter and manner. By way of example, it is enough to say that he interprets the red horse in the second seal of *diocesan episcopacy*. We have not wearied ourselves, it is true, with a minute examination of the volume, but such interpretations as the first few pages contain are quite convincing as to the value of Mr. Lord's labors.

IMPORTANCE OF PRACTICAL EDUCATION AND USEFUL KNOWLEDGE: *being a selection from his orations and other discourses. By Edward Everett.* Harper & Brothers, 12mo. pp. 419.

The matter of which this volume consists has been derived from the author's orations and addresses, principally before colleges and literary associations. Of course, then, it is marked by a finished style, and contains much valuable thought.

AIDS TO REFLECTION, BY SAMUEL TAYLOR COLERIDGE. *With a Preliminary Essay by John McVickar, D. D.* Sixth Edition. Stanford & Swords, 12mo. pp. 372.

Any further comment on the Aids to Reflection, than to express our satisfaction at seeing a *sixth* edition, and to commend the neatness of its appearance, would be preposterous. The question of the rival editions has been sufficiently discussed.

ENGLISH CHURCHWOMEN OF THE SEVENTEENTH CENTURY. Stanford & Swords, 18mo. pp. 419.

This work made a part of The Churchman's Library, a series which we suppose has been discontinued. The present edition appears to have been printed from the same type before used: of course it has no typographical beauty to boast of. Its form, however, is a more convenient one, and its matter will be found to be instructive and attractive reading for the family circle.

CHRIST'S WARNING TO THE CHURCHES; *with an Appendix on the Apostolical Succession, by Rev. Jos. Lathrop, D. D.* With an introductory notice by the Rev. J. M. Wainwright, D. D. Stanford & Swords, 12mo. pp. 120.

A new edition (the former one was issued by Mr. Blake) of an argument by a Congregational divine in behalf of a regularly descended ministry.

HYMNS ON THE CATECHISM. Stanford & Swords: 18mo. pp. 130.

This little work is no stranger, having once before come under our notice, and we hope that in its new form it will make new friends.

THE SUNDAY SCHOOL TEACHER'S COMPANION: containing extracts from various authors, arranged under appropriate heads, affording useful hints to those who are employed in the religious instruction of the young. Stanford & Swords, 24mo. pp. 204.

Compiled from various and, in part, Dissenting writers.

FAITH AND CHARITY: or some historical remarks upon the belief of Protestants respecting the Lord's Supper. By S. P. PARKER, Minister of St. Paul's Church, Stockbridge, Mass., pp. 23.

So may be read the title of a sermon which, although delivered more than three years ago, we have lately read with much pleasure, and have laid down with the wish that our limits allowed us to present it entire to our readers. It was preached on the 17th of September, 1843, and was intended to spread forth additional information of a historical kind on the vital doctrine of the Divine Presence in the Eucharist.

The great question bearing on this doctrine Mr. Parker declares to be, Do we abide by the doctrines of the Reformation? That is, this is the question which those who are newly learning the doctrines of the Church, and hearing them expounded by her most faithful teachers, invariably ask. He meets it, he says, gladly.

There are two ways in which the teaching of the Church is sought to be attacked. First, she has departed from the standards of the Reformation in England. Secondly, that Reformation never did attain the same perfection with the Continental. Mr. Parker addresses himself to both objections, meeting the former with the accounts of the trial of Lord Cobham and of the Reformers, and the latter with citations from Luther and Calvin, as well as others, who in this matter are as near Roman doctrine as the Church of England is, if not nearer.

The line of argument pursued can hardly be called new; it is however seldom that we find a subject so extensive treated so satisfactorily within the limits of a single sermon.

We have received the following pamphlets:—

"The Twenty-sixth Annual Report of the Bloomingdale Asylum for the insane, by Pliny Earle, M. D., physician to the Asylum," pp. 32;—a full account of an excellent institution, containing also tables of minute meteorological observations regularly made there.

"The late conversions to the Catholic Church, being a reply to recent statements made by Bishop De Lancey." Philadelphia, M. Fithian, pp. 52; a toothless scold.

Dickens's Dombey & Son, Part 5, from W. Taylor & Co., No. 2 Astor House.

"The Southern and Western Literary Messenger and Review," October—December, 1846.

"The Catholic Magazine for March;" "The Evergreen; "The Young Churchman's Miscellany, and The Spirit of Missions for the same month.

We have also received the "American Family Journal," of which the Rev. D. Newell is editor, and which is published monthly.

A STATEMENT

Of the wants of St. Mark's Parish, Chester, Randolph County, Illinois, by their Missionary, who has been laboring in the West for the last eleven years.

Chester is located about midway between the mouth of the Ohio river and St. Louis. It is the shipping point for all the southern portion of the state, and must become, in time, a large town. Two steam mills, a castor-oil press, and twelve stores doing a good business:—a Roman Catholic convent six miles west, and a Roman college twelve miles south, richly endowed, and receiving twelve thousand dollars from Europe annually; and within the space of two hundred or more miles in length, and from fifty to one hundred miles in breadth, there is not one Episcopal church.

The vestry have secured a beautiful lot, and have opened a subscription to aid in erecting a church, but cannot build unaided by those who are able. Bishop Chase has advised me to make this appeal, on my visitation to see my friends in the Eastern cities. Any moneys collected for said object, can be mailed to me at "Chester, Randolph county, Illinois;" or hand it to the Treasurer of the Domestic Committee for me.

Wm. Mitchell, *Missionary.*

P. S. The country is filling up rapidly by emigration—700,000 is about the present population of the state; in 1810 it was 12,283. W. M.

I ask those who are able the solemn question, Shall your missionary and the Church withdraw from this vast field, and leave our sons and daughters who go to the west, to the mercies of Romanism, and all kinds of heresy and schism—and do this for the want of a few hundred dollars, to aid in building one church in this extended field? I make this appeal to Churchmen only as a last resort, and I do it in the hope of a speedy and prompt relief of so painful a result—a result which would not only be ruinous to the Church there, but for which we must give an account as the stewards of God's blessings, when summoned to appear before him in judgment.

For the Churchman.

TRINITY CHURCH, COLUMBIA, S. C.

This beautiful structure, which has been recently completed, was consecrated to the service of Almighty God, on Sunday morning the 14th of February, by the Rt. Rev. Bishop Gadsden.

The architecture is Gothic, and, though not so vast in its dimensions as to produce the grandest effect of that style of building, is yet sufficiently extensive to be very effective snd imposing. A mind at all imbued with religious associations cannot view it without having its feelings of reverence confirmed and exalted. It at once bespeaks its object, as devoted to the service of religion, and the effect is not marred by accidentally suggesting any other purpose. Its quiet Abbey-like appearance invites to contemplation, whilst its towers, its arches, and pinnacles, pointed upward to the skies, significantly remind the spectator of Heaven, as his only haven of rest.

Between the two towers (which are surmounted by an embattled parapet and pinnacles) at the west end, is the entrance, consisting of a decorated, pointed arch, deeply recessed, and with massive coping. Over this is a large window of exquisite proportions, through the ground glass and stained borders of which, is cast a flood of rich light into the interior, and above all, upon the summit of the gable, is placed the Cross, meet emblem of our holy faith. The Vestibule is roofed with arched masonry, extremely solid, and forming a pleasing contrast with the lighter graces of the interior. This consists of a nave and side aisles,—the former separated from the latter by clustered columns, sustaining pointed arches of bold span and lofty elevation, surmounted by clerestory windows.

The roof of the nave is open timbered, said to be like that of St. Mary's, Oxford, the heavy yet graceful arches supporting which, spring from corbels resting on a highly wrought cornice that runs, on each side, the whole length of the nave.

At the east end is the chancel, separated from the nave by a noble arch, through which the altar, with its appropriate ornaments, and the officiating minister may be viewed from every part of the building. On either side, a less arch, in chaste correspondence with the main one, affords access to a passage north and south of the chancel rail, the extreme end of each passage having another pointed arch, from which is suspended a certain of rich crimson satin damask, to conceal the vestry room, into which it leads, from the view of the congregation. The Altar, or Communion Table is of pure white statuary marble, with a highly finished base, and with Gothic panellings, adorned with a covering of rich damask, from which hangs at each front corner a heavy crimson tassel. Behind the altar, and immediately in sight of the congregation, is the chancel screen, composed of pointed arches and clustered columns, with gilded trefoils and other suitable decorations, in the panels of which are placed Tablets of black marble with the Lord's Prayer, the Apostles' Creed, and the Ten Commandments, inscribed upon them in gold letters. The floor of the chancel is covered with an elegant velvet tapestry carpet, and within its enclosure are three very beautiful Gothic walnut chairs, one quite large and mitred, designed for the Bishop,—the other two of smaller size, with the letters I. S. H. carved on one, and a star on the other,—indicating, probably, the three orders of our ministry.

The walls of the inside of the church are of a grave stone color—the columns of the same, and the wood work generally, is painted in imitation of black oak. The windows of the nave and aisles are filled with the richest stained glass, which sheds throughout the interior a glorious flood of subdued light. All the drapery and hangings are of the finest quality of crimson velvet and crimson satin damask. The Desk and Pulpit stand immediately in front of either pillar of the grand arch leading into the chancel. They are made with pointed arches and open work filled with damask velvet, and contrasting happily with the gilding with which parts of the work are adorned. They occupy but little space, and leave the view of the entire chancel unobstructed. To complete the furniture and appendages of the Church, our distinguished countryman "Hiram Powers" has been instructed to execute, in his very best style, and of the finest white statuary marble, a Gothic Font, from designs of the Architect of the Church, Col. E. B. White of Charleston.

From the Chancel the voice may be heard, without effort, throughout the building, and, as the pealing organ resounds in a flood of harmony, the worshipper, in the double capacity of auditor and spectator, feels devoutly thankful that so much has been done to harmonize his thoughts, and raise them, with due intensity, to the adoration of God our Saviour.

The general arrangement of the towers on the outside was suggested by those of the west font of York Minster. The sides of the nave and aisles are flanked by double rows of buttresses, each shooting up into highly decorated pinnacles, marking, in the distance, the peculiar character and style of the building, and constituting one of its most distinctive characteristics.

The church is 57 feet in breadth, by 112 feet in length, including the chancel. The towers are 76 feet in height, flanking the western end of the nave. The nave itself is 85 feet in height, and 22 feet in breadth, running the entire length. The aisles on each side are 12 feet in width.

So much for a description of the building, and its arrangements and decorations.

To return to the subject of the consecration.

At half past 10 o'clock, A. M. of the day above named, a procession of the Clergy, in their surplices and scarfs, was formed from the Rectory, headed by the Right Rev. the Bishop, clothed in his appropriate vestments. At the west door they were met by the Wardens and Vestry, when the Bishop entered the main aisle and proceeded, with measured steps, towards the altar, himself and the clergy repeating alternately the verses of the 24th Psalm. When the clergy entered the chancel, the usual form of kneeling in prayer was omitted, but the Bishop immediately took his seat, thereby indicating that the edifice was not yet recognized as set apart to holy uses. As soon as the congregation had taken their places, the office was commenced by the Bishop's declaring the purpose of the meeting to be, the "setting apart this place, in solemn manner, for the performance of the several offices of religious worship." Then followed the prayer of consecration, beseeching the "especial presence" of God. Then a supplication for the people, praying that a blessing may attend all the services which shall hereafter be performed in this place. The allusions to baptism and confirmation; to the eucharist and the preaching of the word; to the office of matrimony, and to the rites and ordinances of the Church generally, uttered as they were by the Bishop, with the intensest feeling of self-abasement before God, and deep-rooted affection for his spiritual charge, were felt by all present to be at once sublime and touching. The Sentence of Consecration was next read by the Rector, Rev. P. J. Shand, having prefaced the act by an interesting account of the history of Trinity Church, in which the services of its earliest benefactors were duly commemorated.

Morning Prayer was then read by the Rev. A. H. Cornish, Rector of Trinity Church, Abbeville; the Lessons were read by the Rev. R. D. Shindler, Rector of St. Matthew's Parish, the Ante-Communion Service and Gospel by the Bishop, and the Epistle by Rev. Robt. Henry, D. D., Professor in the South Carolina College.

Then followed the singing of the 100th Psalm of David, after which the Rector preached from 2d Chronicles vi. 2, "I have built an house of habitation for Thee, and a place for Thy dwelling forever."

This discourse was an extremely lucid and energetical statement of the doctrines of the Church, to the faithful inculcation of which the building, by the act of consecration, was declared to be henceforward appropriated. The doctrine of the ever-blessed and undivided Trinity, the vicarious sacrifice of the Son, the preventing and sustaining grace of the Holy Spirit, Original Sin, Baptismal Regeneration, and the mysterious presence of Christ in the commemorative sacrifice of the Holy Eucharist, the efficacy of the sacraments, the apostolical authority of the ministry, the faith which justifies, the necessity for continued contrition and repentance, and for the performance of "works meet for repentance," and the doctrine of the resurrection of the body to the retributions of eternity, were all unhesitatingly proclaimed. The obligation to reverence for this house of God, and to the keeping it separate and apart from all unhallowed and worldly uses, was also solemnly set forth and enjoined. In allusion, likewise, to the occasion, it was stated that, whilst the accessories of worship, and the appliances which art can furnish to catch the eye or soothe the ear, are not to be despised, they are wholly worthless without holiness of heart, and affections weaned from this life, and intently fixed upon a better.

The Sermon, which was listened to with much attention by the crowded auditory, being concluded, the Bishop proceeded with the service of the Communion, and closed the sacred and interesting duties of the morning with the apostolical benediction.

In the recesses of many hearts we have no doubt it was felt that it was good for them to be there, and that they realized the truth of the declaration, "This is my beloved Son, hear Him."

The performance of the different offices occupied about three hours and a half, and yet it was the observation of several, that they had taken no account of time, For a little space the spirit of the Psalmist seemed to be revived, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple."

DOMESTIC INTELLIGENCE.

Missionary Contributions.—(*From The Spirit of Missions.*)—From January 15th to February 15th, for the Domestic Missions, $3,593, of which $776 were from this diocese; for Foreign Missions, $3,916, of which New York contributed $1,427.

African Mission.—In consequence of the peculiarly trying nature of the climate in Western Africa, the Foreign Committee have resolved to allow their Missionaries to return on a visit to the United States every fourth year for the purpose of recruiting their health.

Missionaries Wanted.—Four are needed for Africa, two for China, and a layman to take the supervision of a school connected with the mission at Shanghai.

Tennessee—*The Female Institute, Columbia.*—The distant contributors to the fund for the relief of the pecuniary embarrassments of this Institute will be gratified to learn that the Board of Trustees have at length succeeded in making such arrangements about their debt in Bank as to relieve the Institute from the dangers which threatened its existence. The covenant entered into by the Board of Trustees and the Rector, specifies that all vacancies in the Board shall hereafter be filled by the Convention of the Protestant Episcopal Church in the Diocese of Tennessee, on the nomination of the Bishop of the Diocese, or in case of the Episcopate being vacant, on the nomination of the Standing Committee.

The fears are thus happily dispelled, which many of the best friends of this school entertained, lest it might either be totally sacrificed, or at least lost to the Church under whose auspices it was founded.

The placing of this institute under the more immediate control of the Convention of this Diocese, is not expected to change the plans on which it has been conducted. The contract under which the Rector is hereafter to conduct the Institute, stipulates that the school shall be managed (as heretofore) "on the plans marked out in the original Prospectus of the Institute."

The special benefits likely to result from the recent arrangements referred to—are, that the large sums, (more than ten thousand dollars,) contributed by distant Episcopalians for the relief of this school, are secured for the purpose to which they were consecrated; and, that the Institute, released from its trying embarrassments, may be expected to accomplish a far greater amount of good than heretofore.

Will Church papers in the Eastern cities do us the favor to insert this notice—*Guardian.*

Alabama.—*Confirmation and Ordination*—Sunday, the 17th of January, in St. Paul's Church, Greensborough, Bishop Cobbs admitted to Priest's orders the Rev. E. C. Murdaugh. Morning Service was said by the Rev. J. A. Massey, and the Rev. J. S. Marbury presented the candidate. The sermon was by the Bishop. At night the Bishop preached again, and confirmed 3 persons.

South Carolina.—*Bishop Gadsden's Address.*—This was made to the Annual Convention of the Diocese on the 6th of February. It contains a summary of Episcopal and other ministrations during the past year. The number of churches visited canonically is 19, of churches and stations visited informally, 42. The number of persons confirmed on 28 occasions is 288. There have been admitted to Deacon's orders 5, and to the Priesthood 2. There are at present 13 candidates for orders, of whom one is at the General Seminary, one at Valle Crucis, North Carolina, and the others are studying in private under the Bishop's direction. The Rev. Alfred E. Ford has been suspended from the exercise of the functions of the ministry for "inculcating heretical doctrine." The number of churches consecrated is 3. The amount which 14 of the 48 congregations in the diocese have contributed for Diocesan missions is $462. In the performance of his duties the Bishop has travelled 3409 miles.

Illinois.—*Missionary Meeting at Jubilee College.*—It was held October 2d, 3d—the Bishop presided, present four of the Clergy, Candidates for Orders, Students of the College, and many Laymen. In his Address the Bishop said, "this institution is one and the same, in its end and aim, part and parcel, with the Missionary cause of our primitive Church in the Far West, and that to fail in the one is to fail in the other." . . "Let experience of the past be made to bear testimony in the great question of relying any longer for supply of Clergy on the few who come from the Atlantic States to the Far West." . . "In them you will see no longings "to return east." They are taught the great sin of destroying whole parishes by this grating, heart-sinking sentence. They are educated in the West and the Far West; and all pious people, as the bride of Christ, will say to them, "*I love my love because my Love loves me.*" And from experience you may be assured that the western parishes will never be supplied with permanent Pastors till they have the blessed opportunity of choosing them from western Seminaries, such as you will see Jubilee College to be."—*Charleston Gospel Messenger.*

New Hampshire—*Episcopal Acts.*—Tuesday, Feb. 9, in St. Paul's Church, Concord, the Bishop admitted to the holy order of priesthood the Rev. Thomas Leaver. Morning prayer was read by the Rev. Mr. Horton—excepting the *Te Deum*, and the *Jubilate Deo*, which were read by the Rev. Dr. Edson—the lessons were read by the Rev. Mr. Blaisdale. The sermon was delivered by the Bishop. The candidate was presented by the Rev. Mr. Moore.

Sunday, February 21, in Trinity Church, Claremont, the Bishop confirmed three persons.—*Christian Witness.*

Pennsylvania.—*Proceedings of the Standing Committee.*—J. M. Goshorn, recommended as a candidate for orders.

Samuel Durborrow, Wm. L. Suddards, and Samuel A. Clark, recommended for deacons' orders.

Thos. M. Clark, Secretary.

March 2, 1847. [*Banner of the Cross.*

Ordination.—On Friday morning last, (5th instant,) Mr. Samuel Durborow was admitted to the holy order of Deacons, in St. Stephen's Church in this city, by the Right Rev. the Bishop of the Diocese. Morning Prayer was read by the Rev. Dr. Clay, the sermon preached by the Rev. Mr. Suddards, and the candidate presented by his Pastor, the Rev. Dr. Ducachet, the Rector of the parish. Besides the clergy above named, there were present the Rev. Mr. Franklin of New Jersey, the Rev. Mr. Thackara of Georgia, the Rev. Messrs. Ogilby, Moorhouse, Montgomery, and Geo. A. Durborow of Pennsylvania, and the Rev. Mr. Porter of Massachusetts. In the afternoon of the same day, the newly-ordained Deacon preached his first sermon, in the same church. He has, we understand, been appointed to a missionary station in the diocese of Maine, and will immediately proceed to the field of his labors.—*Ib.*

On Saturday afternoon last, (6th inst.,) the Right Reverend the Bishop of the diocese laid the corner-stone of the Church of the Redemption, at Fairmount. The edifice is to be built on the N. W. corner of Callowhill and Schuylkill Front streets. A very large concourse of people was present, to witness the interesting ceremony. The clergy who attended with the Bishop, were the Rev. Geo. A. Durborow, who is the minister of the parish; and the Rev. Drs. Dorr, Ducachet, and Vaughan, and the Rev. Messrs. N. S. Harris, J. M. Douglass, Samuel Durborow, Stratton, and McCurdy. The first effort to introduce the services of the Church into that populous but destitute portion of the city, was made by the Rev. Mr. Durborow, while only a lay-reader, about eighteen months ago. By his zealous and faithful labors, since his admission to deacons' orders about a year since, quite a large congregation has been gathered.—*Ib.*

Relief for Ireland.—Collections have been made in most of the Episcopal Churches in this city, for the relief of the famishing poor in Ireland, Scotland, and other parts of Europe. They were generally of liberal amounts. We have heard that St Andrew's collected $700; St. Luke's, $600; St. James's, $700; Christ Church, $800; Epiphany, $600; St. Peter's, $1000. We are not informed as to others.—*Ib.*

Delaware.—We understand that the Rev. Dr. McCullough has given notice to the Vestry of Trinity Church, Wilmington, Delaware, that he declines being considered a candidate for re-election for the ensuing year; the election of Rector in that church, being, according to the Charter, annual; and the Statutes of the church requiring a majority of eight out of eleven in order to an election.—*Ib.*

Confirmation.—Sunday evening, February 28, Bishop Potter confirmed 13 persons in St. Philip's Church, Philadelphia.—*Episcopal Recorder.*

Maryland.—*Confirmations.*—On the First Sunday in Lent, the Bishop visited St. Ann's Parish, Anne Arundel co., preaching and administering the Lord's Supper in the morning, confirming a person dangerously ill at a private house, after morning service, confirming eleven persons with appropriate addresses in the afternoon, and preaching the Baccalaureate Sermon on the occasion of the commencement of St. John's College, at night.—*Church Times.*)

Confirmations.—Sunday, February 28th, in the Patapsco Female Institute the Bishop preached, celebrated the Eucharist, and confirmed 6, members of the Institute. Sunday, March 7th, in the evening he preached and confirmed 34 in Christ Church, Baltimore.

New Jersey.—*Ordination.*—In St. Mary's Church, Burlington, on Sunday, 28th ult., Mr. Raullin of Newark, N. J., was admitted to the holy order of deacons by the Bishop of the Diocese. The candidate was presented by the Rev. Dr. Ogilby. At the same time and place, the Rev. G. Whitfield Timlow, of S. Middletown, N. Y., was admitted to the holy order of priests. The candidate was presented by Rev. Mr. Germain of St. Mary's Hall, Burlington.—*Prot. Churchman.*

Michigan.—*Consecration.*—January 24th, a new church was consecrated at the village of Hambury, Livingston co. On the same occasion Bishop McCoskry admitted to the order of Deacons, Professor Williams of the State University. The candidate was presented by the Rev. Mr. Wollister, Rector of the parish, and the sermon preached by the Bishop.—*Episcopal Recorder.*

Virginia.—*Proceedings of the Standing Committee.*—At a meeting, &c., held January 30th, 1847, the Rev. Charles West Thompson and the Rev. George S. Carraway, Deacons, were recommended to the Bishop for Priests' Orders.

At a meeting, &c., held February 23d, 1847, the Rev. Charles Minnigerode, Professor at William and Mary College, Deacon, was recommended to the Bishop for Priests' Orders; Mr. Cornelius W. Bolton was recommended for Deacons' Orders; and Mr. George Hall was recommended as a candidate for Holy Orders.—*Southern Churchman.*

Assistant Bishop Johns has been chosen to fill the chair of President and Professor of Moral Philosophy, Belles Lettres, Logic and Philosophy of the Mind in William and Mary College.

Connecticut.—*Church Extension.*—A new parish has been organized in Stonington by the name of Calvary Church. The Rev. Andrew Croswell of Rhode Island officiated on Sunday, the 7th inst., in a room procured for the purpose. Stonington. in the South-eastern corner of Connecticut, is a place of rapidly increasing importance.

Relief for Ireland.—Christ Church, Norwich, contributed on Sunday, February 28th, $100 for this object.

Notices.

☞ The Rev. Kingston Goddard, Rector of St. John's Church, Clifton, Staten Island, will preach in the Church of the Epiphany, 130 Stanton street, between Essex and Norfolk streets, on Sunday evening, March 21.

Service to commence at half-past 7 o'clock.

March 20, 1847.

☞ The Rt. Rev. William H. De Lancey, D.D., Bishop of Western New York, will administer the Rite of Confirmation in the Church of the Epiphany, Stanton street, on Sunday afternoon, March 28.

Service to commence at 3 o'clock.

New York, March 20, 1847.

☞ St. Barnabas's Church, (seats free,) in 27th street, between 2d and 3d Avenues, is open for Divine Worship every Sunday at 10 1-2 A M, and 7 1-2 P. M. Sunday School at 2 1-2. Services every Wednesday evening, at 7 1-2 o'clock.

The Rev. H. DeKoven, assistant minister of Christ Church is expected to officiate on Sunday evening next.

New York, March 20, 1847.

Emmanuel Free Church—Corner of Prince and Thompson streets.—The Rev. Benjamin I. Haight, D.D., will preach in the course of sermons at this church, on Sunday next, March 21st.

Service to commence at half-past 7 o'clock, P. M.

March 20, 1847.

SERVICES FOR THE DIOCESE OF NEW YORK

Having been requested by the Standing Committee of the Diocese of New York, under the authority given them by the Diocesan Convention, to perform Episcopal services in that Diocese, where they may be needed in Churches which have not recently been visited, I hereby give notice that I shall, God willing, visit the following named places, in Kings, Queens, Suffolk, Richmond, and Westchester counties, at the times specified below, and that I shall be ready to perform such Episcopal service as may be desired of me. Such additional services for the Parishes already visited, as I can render in connection with this arrangement, or prior to the commencement of these duties, will be cheerfully given if requested. Future notice will be given of further services in other counties.

From the 21st March, to the 5th April, I shall, God willing, be in the city of New York, at No. 53 Amity street.

Monday,	April 5,	at Fort Hamilton,	at 10 A.M.
"	" "	at Flat Bush,	at 3 P.M.
Tuesday,	" 6,	at Brooklyn,	at 10 A.M.
"	" "	at Williamsburgh,	at 3 P.M.
Wednesday,	" 7,	at Newtown,	at 10 A.M.
"	" "	at Flushing,	at 3 P.M.
Thursday,	" 8,	at Manhassett,	at 10 A.M.
"	" "	at Glen Cove,	at 3 P.M.
Friday,	" 9,	at Syossett,	at 10 A.M.
"	" "	at Cold Spring,	at 3 P.M.
Saturday,	" 10,	at Huntington,	at 10 A.M.
"	" "	at Setauket,	at 3 P.M.
Sunday,	" 11,	at Islip,	at 10 A.M.
Tuesday,	" 13,	at South Oyster Bay,	at 10 A.M.
Wednesday,	" 14,	at Hempstead,	at 10 A.M.
"	" "	at Rockaway,	at 3 P.M.
Thursday,	" 15,	at Jamaica,	at 10 A.M.
Saturday,	" 17,	at Clifton,	at 10 A.M.
Sunday,	" 18,	at Richmond,	at 10 1-2 A.M.
"	" "	at Rossville,	at 3 P.M.
Tuesday,	" 20,	at Morrisania,	at 10 A.M.
"	" "	at Westchester,	at 3 P.M.
Wednesday,	" 21,	at "	at 10 A.M.
"	" "	at Eastchester,	at 3 P.M.
Thursday,	" 22,	at Yonkers,	at 10 A.M.
"	" "	at Tuckahoe,	at 3 P.M.
Friday,	" 23,	at New Rochelle,	at 10 A.M.
Sunday,	" 25,	at Mamaroneck,	at 10 A.M.
"	" "	at Rye,	at 3 P.M.
Monday,	" 26,	at Port Chester,	at 10 A.M.
"	" "	at White Plains,	at 3 P.M.
Tuesday,	" 27,	at Greensburg,	at 10 A.M.
"	" "	at Tarrytown,	at 3 P.M.
Wednesday,	" 28,	at Sing Sing,	at 10 A.M.
"	" "	at North Castle,	at 3 P.M.
Thursday,	" 29,	at Bedford,	at 10 A.M.
"	" "	at North Salem,	at 3 P.M.
Friday,	" 30,	at Somers,	at 10 A.M.
"	" "	at Peekskill,	at 3 P.M.

The papers of the Diocese of New York, interested in the above services, are respectfully requested to insert this notice.

WILLIAM H. DELANCEY,
Bishop of the Diocese of Western New York.

Geneva, February 12, 1847.

THE CHURCH OF THE CRUCIFIXION

At the Lyceum, Broadway, near Prince street,

Rev. J. F. Schroeder, D.D., Rector,

Is open for Divine Service, three times every Sunday, at 10 1-2 o'clock in the *morning*, 3 in the *afternoon*, and 7 1-2 at *night*; and also every Thursday night, at 7 1-2. On each occasion, there is a Sermon or Lecture. All seats are free.

Protestant Episcopal Church of the Messiah—(A congregation of colored persons.)—This congregation now worships in the large Hall, No. 473 Houston street, near Broadway. Service—morning, afternoon, and evening.

Rev. Alexander Crummell, Rector.

EPISCOPAL CHURCH.

Seats Free.

The Corporation of Trinity Church desirous of providing additional Church accommodations in the lower Wards of the city, have engaged "*McCulloch's Sale's Room,*" at the corner of Maiden Lane and Front street, where Divine Service will be held every Sunday, at half-past 10 o'clock, A. M., and 3 o'clock, P. M.

Free Church of the Epiphany.—At the request of the Ladies' Benevolent Society of this church, the subscriber takes the liberty of stating, that they are engaged in preparing clothing for the poor; and respectfully solicit the aid of their friends. Donations of any kind will be thankfully received. They may be left at Messrs Stanford & Swords, 139 Broadway; the Church Depository 20 John street; 77 Second Avenue; or at their sewing room in the basement of the church, on Monday evenings

Lot Jones, 77 Second Avenue.

DIOCESAN MISSIONS.

At a regular meeting of the Missionary Committee o the Diocese of New York, on Tuesday evening, the 16th of February instant, the following preamble and resolution was unanimously adopted:

"Whereas, the Treasury is now nearly exhausted, and another quarter's salary will be due the Missionaries on the 1st of April next: therefore,

Resolved, That the appointment of Missionaries for he coming year be for the present deferred.

Extract from the Minutes,

Thos. C. Butler, Secretary.

ST. CLEMENT'S CHURCH

Will be open for Divine Service on Sunday evenings during Lent, to commence at half-past 7 o'clock.

The collections on these occasions will be appropriated in aid of "Diocesan Missions."

First Sunday evening, February 21, sermon on "The duty of the Church in regard to her Missions."

Second Sunday evening, February 28, sermon on The temptation of Christ in the wilderness."

Third Sunday evening, March 7, sermon on "Charity, the bond of perfectness."

Fourth Sunday evening, March 14, sermon on "Christ's miracle in feeding the multitude."

Protestant Episcopal Church of the Messiah.—The Female Assistance Society of this Church intend giving a Fair for the benefit of the same, immediately after Easter, and respectfully solicit of the members of the Church, and the public generally, such articles or fragments as may be useful for this purpose.

Articles may be left with either of the following named persons:

Mr. A. Tyson, 160 Sullivan street.
John Peterson, 7 York street.
George T. Downing, 690 Broadway.
Rev. Alexander Crummell, 271 Mott street.

New York, March 13, 1847.

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 9th March, the Treasurer has received the following contributions:

From M H A, half, $3; Christ ch, Pomfret, Ct, a thankoffering, 5; through H Burroughs, Esq, R A in Mass, St John's, Wilkinsonville, for Ill, 3; Christmas offerings, S S, St Stephen's, Pittsfield, 5 80; W B Preston, Granby, for Wis, 5; Trinity ch, S S, Boston, part, 17 33; from a lady, per Mr Stimpson, (Illinois,) 5; St Thomas's, Taunton, part, 8 54; Roxbury, St James's, for Bishop Chase, 3; do, general, 20; Christ ch, Cambridge, 13; St Michael's, Marblehead, 6; South Boston, St Matthew's, 5; Mrs Bogardus, per Mr Salter, 5; St Peter's, Salem, 25; A M C, Buffalo, N Y, 2; Christ ch, Andover, of which 10 is from the S S, 50—173 67; St Paul's ch, Brunswick, Me, half, 10; St John's ch, Savannah, Ga, 58 20; Ckrist ch, Queen Caroline parish, Md, 5; from the offerings of St Peter's ch, Cheshire, Ct, 20; for the Church on the Frontier, Indian Territory, from 2 ladies, for the mission, 6; for Bibles and Tracts, 3; from a little girl, to be added to the collection at Ch of the Ascension, Phil, per the Rev C H H, 1; a friend to Domestic missions, per Rev C H H, 2 50; St John's ch, West Baton Rouge, La, 10. Total, $297 37.

THOMAS N. STANFORD, Treasurer,
New York, March 16, 1847. 139 Broadway.

Foreign Missions.—Since his report of March 9th the Treasurer acknowledges the receipt of the following amounts:—

From T K, for Africa, 5; Christ ch, Pomfret, Ct, a thankoffering, 5; F D P, Ch of Ascension, education, China, 25; St Peter's ch, Charleston, S C, in part of annual contribution, for education, Africa. 152; a friend to the Church, 50; St Paul's ch, Brunswick, Me, 10; Zion ch, Newport, education Gray Gilliat, Africa, 20; M H A, Zanesville, Ohio, for Constantinople, 1 25; St John's ch, Savannah, Ga, 58 15; do, do, for Constantinople, 5—63 15; St Peter's ch, Cheshire, Conn, half, 10. Total, 324 40.

J. SMYTH ROGERS, Treasurer,
New York, March 16, 1847. 69 Wall street.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums,

From Emmanuel ch, Little Falls, Rev E Livermore, $2; St George's ch, Hempstead, Rev O Harriman, jr, 3 50; John R Livingston, jr, annual subscriber, 2. Total amount, $7 50.

Donations and subscriptions thankfully received by
Thomas C Butler, Treasurer and Agent,
At the Depository, 20 John street.

March 16, 1847.

Missionary Committee of the Diocese of New York.—The Treasurer has received since his report of 9th inst., the following contributions, viz:—

From St Peter's ch, Hobart, Rev Sheldon Davis, $4; Christ ch, Hudson, Rev Isaac H Tuttle, 25. Total amount, $29.

C. N. S. Rowland, Treasurer,
March 16, 1847. 55 Water street.

Fund for Aged and Infirm Clergymen.—The Treasurer of the Convention has received for the "Fund for Aged and Infirm Clergymen," since his acknowledgment of 23d Jan., the following contributions, viz:

From Grace ch, South Oyster Bay, Rev Wm A Curtis, $5 32; Trinity ch, Albany, Rev Edwd. Selkirk, 7; E W L, enclosed in a note, 10; St Andrew's ch, Staten Island, Rev Dr Moore, 8 54; St Peter's ch, New York, Rev Dr Smith, 27 61; St Ann's ch, Brooklyn, Rev Dr Cutler, 68 68; St George's ch, Hempstead, Rev O Harriman, 5 60. Total amount, $132 75.

C. N. S. Rowland,
Treasurer of the Convention P E Church, N Y,
March 16, 1847. 55 Water street.

Gen. Prot. Ep. S. S. Union.—The Treasurer thankfully acknowledges the receipt of $20, from Christ ch, Poughkeepsie, by the hands of the Rev Homer Wheaton, a donation to the funds of the Institution.

(Signed,) John W. Mitchell,
Treasurer G. P. Ep. S. S. Union.

March 17, 1847.

THE POOR.

The subscriber, Rector of the Free Church of the Holy Evangelists, gratefully acknowledges the receipt of the following donation for the poor:

By the hands of Messrs. Stanford & Swords, from a friend, $2.

Further donations are respectfully solicited, and may be left with Messrs. Stanford & Swords, 139 Broadway; or with the subscriber,

Benjamin Evans,
March 15, 1847. 172 Broome street.

Free Church of the Epiphany.—The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From a friend, $10; from J D Wolfe, Esq, $30; by Thos C Butler, Esq, from a member of the Church of the Ascension, $3.

Lot Jones, 77 2d Avenue.

N. B. Further donations, being greatly needed, are respectfully solicited, and will be thankfully received. They may be left at Messrs. Stanford & Swords, 139 Broadway; the Church Depository, 20 John st.; or at his residence.

New York, March 17, 1847.

To Correspondents.

Received—"Plain Truth," two pieces from "Catholicus," a communication from the Rev. Mr. Shimeal, and "M. N."

Married.

On Tuesday morning, 16th inst., at Trinity Church, New York, by Rev. Ralph Hoyt, Dr. Ira B. Blakeman, to Miss Martha Brainard, both of this city.

Died.

At Mayville, Chautauque county, N. Y., Susan Mary, daughter of Abraham and Susan Mary Mastin, aged 19 years, eleven months, and 16 days.

In life how sweet her presence:
In death, we mourn her loss—
In heaven we hope to meet her,
And enjoy eternal rest. J. D. M.

On Sunday morning, 7th March inst., of a valvular disease of the heart, Captain Richard Whiley, in the 80th year of his age.

Captain Whiley was born in London. About sixty years ago he came to this country. His early life here was devoted to the service of the United States. He was a Captain, and served under General Wayne during the Indian War. In the year 1807 he was appointed to the command of the United States forces on Governor's Island—which command he retained for two years. Shortly after he removed to this city, where he resided to the period of his death. He was mainly instrumental in procuring the charter of the North River Insurance Company—over which institution he presided with dignity and to the satisfaction of all interested in it, from its organization to the day of his decease. He has been a pew-holder and communicant in St. Paul's Chapel for thirty years past. During that period he was regular in his attendance on divine service, and participated in every thing which had for its object the advancement of religion. He was ever ready to aid the poor of the Church as well as those out of it.

By his demise the Church has lost an efficient and estimable member—his family a kind and indulgent father and an affectionate husband—and society an exemplary and useful member. A wide circle of friends remain to mourn over this unexpected bereavement.

Clerical Changes.

The Rev. Meyer Lewin, from Dorchester Parish, Dorchester co., to St. Michael's Parish, Talbot co., Md. *P. O. St. Michael's.*

The Rev. Cyrus Waters to Dorchester co. *P. O. Tobaco Stick, Dorchester co., Md.*

The Rev. Benjamin Franklin to St. John's Parish, Harford co., *Md.*

The Rev. Lucien B. Wright has been received into the Diocese of Maryland by letters dimissory from the Bishop of Alabama.

The Rev. Clement M. Butler has been received into the same diocese by letters dimissory from the Bishop of Massachusetts.

The Rev. John B. Pradt has been transferred from the Diocese of Pennsylvania, to that of Vermont, and has taken charge of Christ Church, Guilford.

The Rev. O. F. Starkey having closed his engagement as assistant minister of Trinity Church, Utica, and entered into a temporary supply of services to St. Peter's Church, Cazenovia, Madison co., W. N. Y., requests his letters and papers addressed to the last named place.

Calendar.

MARCH.

21. Fifth Sunday in Lent.
25. The Annunciation of the Blessed Virgin Mary.
28. Sunday next before Easter.
29. Monday before Easter.
30. Tuesday before Easter.
31. Wednesday before Easter.

APRIL.

1. Thursday before Easter.
2. Good Friday.—*Proper Psalms instead of the Psalms for the day.*
3. Easter Even.
4. EASTER DAY.—*Proper Anthems instead of "Venite exultemus;" and Proper Psalms instead of the Psalms for the day.*
5. Monday in Easter Week.
6. Tuesday in Easter Week.
11. First Sunday after Easter.
18. Second Sunday after Easter.
25. Third Sunday after Easter.—St. Mark the Evangelist.

Advertisements.

Churchman Book and Job Office.

W. H. B. SMITH,
(Successor to H. M. Onderdonk,)
BOOK AND FANCY JOB PRINTER,
No. 11 Spruce street, New York.

BOOK PRINTING, AND BINDING,
done with promptness, and in a style unsurpassed by any in the city of New York.

Checks, Drafts, Notes, Receipts, Bill-Heads, &c.
Executed with neatness and dispatch.
Commercial Printing,
done at moderate prices, and in a superior style.

☞ W. H. B. S. having replenished his office with new materials, is prepared to do anything in his line which may be wished. Patronage is most respectfully solicited. March 20—tf

Church Publishing and Bookselling Establishment.
HENRY M. ONDERDONK,
10 John street,
Under the office of the Churchman.
[List of Publications continued.]

19. Sermons on Duties of Daily Life, by Francis E. Paget, A.M. 12mo. Muslin, 50 cts.
20. Doctrine of the Cross. Illustrated in a Memorial of an Humble Follower of Christ. 1 vol. 16mo. Muslin, 50 cents.
21. Same work, (cheap edition,) 25 cts.
22. Sacra Privata—The Private Meditations, Devotions, and Prayers of the Right Rev. Thomas Wilson, Lord Bishop of Sodor and Man. New edition. 18mo. Muslin, 30 cts.
23. Household Liturgy.—An order of Daily Prayer for Families, adapted from ancient offices. With Collects, occasional Prayers, &c., by the Rev. C. S. Henry, D.D. 16mo. Muslin, 35 cts.
24. Pointed Psalter—The Psalter marked off and pointed for chanting.
25. Canticles of the Church—Pointed for chanting. Paper, 10 cents.
26. Hay on Baptism—A treatise on Baptism, by Alexander Hay. 18mo. Muslin, 25 cts.
27. Plain Sermons.—Seventy-two Practical Sermons for general reading. 2 vols. 12mo. Muslin, $1.
28. The Christian's Prayer.—A commentary on the Lord's Prayer, by a Rector, 12mo. Muslin, 50 cts.
29. Form of Prayer, for laying the corner stone of a Church or Chapel. Per hundred, $3.
30. Canons of the Church.—The definitions of Faith and Canons of Discipline of the six Œcumenical Councils, with the remaining Canons of the Code of the Universal Church. To which are added the Constitution and Canons of the Church of England, and of the United States. 12mo. Muslin, $1.
31. Enter thy Closet.—A manual of private prayer, by Wm. Berrian, D.D., Rector of Trinity Church, New York. 12mo. Muslin.

To be continued.

In the Press.

The Duties of Church Wardens and Vestrymen, by a Rector. March 20.

THE NEWEST PUBLICATIONS,
For sale at
HENRY KERNOT'S, 633 BROADWAY.

The Prose Writers of America, by Griswold,	$3 75
American Comedies, by Paulding,	75
The Froissart Ballards, by P. C. Cooke,	75
Madame D'Arblay's Diary. Part 6 and 7, each,	1 00
—— the same, complete in 2 vols.,	6 00
The Statesmen of America in 1846, by Maury,	75
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March 20.

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POETRY.

PRAY FOR ALL.

BY VICTOR HUGO.

"Daughter, to Prayer."

Pray thou for all who living tread
Upon this earth of graves;
For all whose weary pathways lead
Among the winds and waves;
For him who madly takes delight
In pomp of silken mantle bright,
Or swiftness of a horse;
For those who laboring, suffer still;
Coming or going—doing ill—
Or on their Heavenward course:

Pray thou for him who nightly sins
Until the day dawns bright—
Who at eve's hour of prayer begins
His dance and banquet light:
Whose impious orgies wildly ring,
Whilst pious hearts are offering
Their prayers at twilight dim;
And who, those vespers all forgot,
Pursues his sin, and thinketh not
God also heareth *him*.

Child! pray for all the poor beside;
The prisoner in his cell,
And those who in the city wide
With crime and misery dwell;
For the wise sage who thinks and dreams;
For him who impiously blasphemes
Religion's holy law.
Pray thou—for prayer is infinite—
Thy faith may give the scorner light,
Thy prayer forgiveness draw.

COMMUNICATIONS.

For the Churchman.

TRACTS FOR THE SEASONS.

NO. CXI.

FEAST OF THE ANNUNCIATION OF THE BLESSED VIRGIN MARY. MARCH 25th.—The great event commemorated on this day, foretold in the portion of Scripture appointed for the Epistle, and recorded in the Gospel, is connected with one of the most mysterious doctrines of Christianity, the incarnation of the Deity. Considerations then on the subject of mystery, as a part of the Gospel, are peculiarly appropriate. The ground on which we assent to mystery, and the spirit in which it becomes Christians to yield their assent, are well set forth at the close of the Gospel for the day. "With God, nothing shall be impossible. And Mary said, Behold the handmaid of the Lord: be it unto me according to thy word."

Mystery is stamped on every thing around us. In the book of nature, no less than in that of revelation, we see much more than our limited capacities can comprehend. To doubt of everything which we cannot thoroughly understand and explain, is to fall into universal scepticism, and this so thorough, and so absurd, as to involve even the question of our own existence. All the philosophy, learning, and research of the world, have never been able to explain how thought, and a power of spontaneous action, can be appended to matter. To see a mass of flesh, living and animated, directed by an invisible power through an almost endless variety of motion, and executing deep designs, and noble undertakings; and to see the same, by some sudden accident, stopped short in the midst of life and action, and become inert, motionless, dead; present facts, incontrovertible indeed, because seen and known, but utterly inexplicable. With the blessed virgin, we are led to exclaim, "How shall this be?" Gabriel furnishes the only reasonable and satisfactory answer—"With God nothing shall be impossible."

The most common objects in nature afford further illustration. Seed is placed in the earth, and soon, in the same spot, appears the blade, then the ear, then the full corn in the ear. How comes this to pass? By what operation is this seed so increased in bulk, so changed in form, and so abundant in produce? If the human mind can comprehend these wonders of every day's observation, solve all the difficulties connected with them, and clear the facts which they display of every attendant mystery; then let it bring forward its claim to full competency to sit in judgment on all facts and truths relating to the Deity. But if it cannot, let it humbly own that in much which it must believe, and much indeed that it knows, its understanding must bow, in meek acquiescence, and humble and unquestioning submission, to the great truth, "With God nothing shall be impossible."

In the growth of plants and animals, how is it that bodies thus increase in stature for a while, and then, with most surprising regularity, cease from growing? Here again, human discernment fails, imagination and conjecture are overpowered, and man finds satisfaction only in acknowledging that "with God nothing shall be impossible."

The time would fail to refer to half the instances of mystery which nature presents. To say nothing of the desolating storm, the thunder, and the lightning, of the earthquake, the volcano, and other terrific and awe-inspiring objects; every blade of grass that we trample under foot, every insect, however insignificant, indeed every breath that we inhale, presents a mystery inexplicable by the utmost powers of human reason. But all doubt vanishes, all objections are removed, every difficulty is surmounted, when, in firm faith, and humble submission and acquiescence, we recognise the great truth, that "with God nothing shall be impossible."

Since, then, our intellectual powers are so limited that we can comprehend scarcely any thing that we see and experience, and must resolve all into the infinity of the mind and power of God, with whom the wisdom of man is but foolishness; what must we think of those who would throw aside a well authenticated revelation, because it contains matters above their comprehension? and what especially of those who, professing to receive that revelation, oppose their frail and feeble judgments to the truths which it contains?

This strange infatuation arises from the pride and vanity of man—that pride which will uphold any notion favoring the presumptuous claims of human reason to be man's sufficient guide in his religion; and that vanity which affects reputation for intellectual independence, novel speculation, and ingenuity of theory, even on those momentous subjects on which the plain truth is intimately connected with the glory of God, and the spiritual character and hopes of man.

The absurdity and moral obliquity of this must be apparent from the fact, above illustrated, that nature requires us to believe the most inexplicable mysteries on the simple ground that they are facts.

When the blessed mother of our Lord, perhaps as a gentle reproof for mistrust and inquisitiveness, was reminded that "with God nothing shall be impossible," recollecting the infinite distance between her comprehension, and His mind and power, she humbly exclaimed, "Behold the handmaid of the Lord; be it unto me according to thy word"——Wonderful and inexplicable as the fulfilment of thy message appears to me, it originated in counsels far beyond the utmost stretch of my comprehension, and is to be executed by a power infinitely greater than that of any creature. Therefore all my doubts and difficulties are hushed and dismissed. The thing is of God, and He can execute it. Be it then as thou hast said.

This was, in every respect, the most reasonable conclusion, and the most reasonable conduct. It puts to shame that philosophy, falsely so called, which would arrogate perfection to the mind of man, raise it to an equality with the uncreated intellect, and remove it from all superior control over its waywardness, vanity, and sensuality.

It is very clear that the existence of mystery in the Holy Bible, is no argument against its truth and divine authority; on the contrary, the analogy thus established between it and the known acts and operations of God's providence, makes it an argument in favor of that truth and authority. A genuine conviction, therefore, that the Bible is of divine origin, must secure belief in the mysteries which it sets forth. Amidst the various manifestations, however, of the natural heart's hostility to truth, we find a claim set up to being Christians by persons who, not content with finding a doctrine or a thing recorded as a fact, feel themselves at full liberty to sit in judgment upon it, by bringing it to the test of their comprehension, and so explaining, modeling, and disguising it, that they may see and recommend it in what they choose to consider a rational form. This is the first step from the faith of the Gospel towards infidelity. It very naturally leads to another—the rejection of the plenary inspiration of Scripture, and the receiving of it as *divine*, only in the sense of its partaking, more largely perhaps than any other work, of the wisdom, truth, and moral purity and beauty, which can proceed only from a divine source. In consistency with this theory, objection may be made to acknowledged passages of Scripture on the ground of their incompatibility with reason and philosophy, and as evidence that the writers were not proof against error, and were not always sufficiently on their guard.

These two general classes, with some variety of individual modification, comprise many professing Christians. Notwithstanding all such modifications, however, the service done to Christ by what of the truth, and what of Christian piety, may still be retained by such persons, is dreadfully counterbalanced by the service they are rendering to the cause of open infidelity, which, consistently with its rejection of mystery, denies, outright and unreservedly, the dearest and most characteristic doctrines of Christianity.

But after all, who are to determine what is to be rejected as mystery, and what not? Detail to an unlettered peasant some of those operations and laws of nature which are perfectly familiar to a philosopher: as he cannot understand them, he treats them as absurdities, and laughs at the fool who can believe them. His logic is precisely that of him who rejects mystery in religion because he cannot comprehend it. For unless the latter will go a step further in presumption, and deny that there can exist intelligence of a higher order than his own, he surely must acknowledge it possible that what is mystery to him may be perfectly clear and comprehensible to creatures of a more exalted nature, and especially to Infinite Intelligence. In a case too serious to admit a feeling of contempt, what pity must a truly reasonable mind entertain for a poor worm of the dust striving in argument with the Great God, and proudly declaring that there can exist nothing in His nature and counsels which is not level to his own low and limited comprehension! Take an ignorant man of good common sense, and put into his hand a book which you tell him is a work of a great philosopher on a profound subject. He finds in it nothing but what he can thoroughly comprehend, and could himself have easily discovered. Will he not, with great reason, suspect that the ascribing of the book to so high a source is a mere pretence; and that so wise a man could not have written with so little learning on any deep and important subject? Compare then the most improved finite understanding with that which is infinite; and what says sound reason, of either the intellectual or moral grade of that specimen of the former, which rejects the claim of instructions to proceed from the latter, because beyond the sphere of its own invention and comprehension? Sound philosophy would suspect the claim of a professed revelation, if it contained nothing beyond what man's powers can discover or thoroughly understand.

If then we find in a work exhibiting satisfactory proof of divine original, doctrines which surpass our comprehension, it becomes us, as beings of frail and feeble judgment, and limited capacities, to bow in humble acquiescence; for then, as proved by their inspiration, those doctrines must be true, for they are of God, and with God nothing shall be impossible.

The cardinal doctrine of the Trinity has its mysteriousness often adduced in justification of refusal to admit it, by those who have much to say about a religion of reason and nature. Let them go to reason and nature for their views of God. Let them take and illustrate those views from His works. Let them ascend from the smallest blade of grass, through every species of the vegetable kingdom, to the lofty trees which bid defiance to the storm. Let them range through the extended fields of animated nature, from the dormant shell-fish to man, erect in posture, rational in mind, and immortal in destiny. Let them lift their eyes towards the wide expanse above, and see worlds on worlds, rolling unmolested in their orbits through space immense. What idea can they form of the Great Being who created and governs the universe? What unsophisticated mind will not acknowledge the overpowering nature of such contemplations, and its total inadequacy, except supernaturally guided, to form any satisfactory idea of the Author of all these wonders? What true philosopher will say that in HIM we are to look for nothing mysterious, nothing incomprehensible?

Is it said that unity of essence cannot be consistent with a distinction of Persons? The word person, be it remembered, is not used on this subject by the advocates of the doctrine of the Trinity, in its ordinary acceptation, or with the idea of anything approaching to definition; but simply to aid in expressing the Scripture-truth that there exists in the Divine Unity the distinction of the Father, the Son, and the Holy Ghost. The word Person, without intending to bring with it its full meaning, as used in reference to man, is applied to Each of These, and the word Trinity to Their union in the Divine Essence.

Any thing like full and exact analogies to this and other truths connected with the divine nature, can, of course, hardly be expected in created things. These, indeed, clearly prove that mystery and incomprehensibility are no reasonable objections to well attested truths and facts. And there are mysterious and incomprehensible truths and facts in nature, not without resemblance in character to those revealed concerning God. There is, for instance, in man a most mysterious union of parts, I might almost say of natures, in themselves totally distinct. Connected with his body, which is mere inert matter, as much so as the substance of minerals and vegetables, is the animal life, which he possesses in common with the lower orders of animals, including the powers of motion, thought, and volition. These powers are as foreign from matter as any opposites can be from each other. There is no inherent connexion between them. And yet the two are most intimately combined in one man, and sustain the nearest dependence on each other: a comparatively slight accident to the body utterly expelling this living and sentient principle; and *its* destruction, on the other hand, totally disorganizing the material frame, and bringing it to corruption and dissolution.

To this union, again, of matter and animal life, there is added a third nature, distinguishing man from his fellow animals—his rational, intelligent, and immortal soul. This also, perfectly distinct from the other two, is yet most closely connected with them in the one man.

We are very prone to overlook the wonders existing in subjects of every day's experience and observation; and therefore our own mysteriously constituted being is contemplated without fully realizing the marvels, passing all understanding, which are incorporated into it. Let us suppose that there is before us a lifeless human body, entirely undecayed, and with its organization complete. It is, as far as his material part is concerned, a perfect man. A principle of animal life, impossible to originate with matter, is added to it. Although so totally distinct, it mingles with the whole of this complicated frame, becomes the unseen source of motion to every part, and supplies will and design to govern its operations. A further principle, distinct from every part of the already compound being thus formed—an intelligent, rational, and immortal soul—is now superadded. It too becomes a constituent part of the man, and exerts an invisible control over his whole nature, constituting him the lord of the creation, forming the link which unites him to the pure spirits of the celestial world, meet to be sanctified and directed by the Spirit of God Himself, and made His habitation, and fitting him for intellectual and moral advancement towards that perfection which can be found only in a better state.

When we challenge human investigation to comprehend and explain these phenomena, let it not be supposed that we design to place them on a level with the deep mystery of the Trinity. Not so. There is that about this great and sublime doctrine which transcends all equal comparison; even as the August Being with whose nature it is connected, transcends the works of His hands. The only force of such arguments from analogy—and it is strong, and to sound reason conclusive—is to show that the great principle recognized in the doctrine of the Trinity—that of there being in the same subject, a mysterious and inexplicable combined existence, and a close and intimate union of principles, natures as it were, distinct from each other—is not impossible or unreasonable, however it may baffle all efforts at full comprehension, and clear elucidation.

Upon the same principle on which the doctrine of the Trinity is rejected, because it cannot be understood, belief in God must be abandoned. The merest dictate of reason teaches us that God must be an *eternal* Being, who *never began to be*; who is the *uncaused cause of all things*. The human mind strives in vain for the full understanding and comprehension of such an idea. It admits the fact, because it cannot help it; but is fully conscious that it must let alone forever the philosophy of it. Just so with the doctrine of the Trinity in Unity. The arguments which establish the truth of the Bible, establish this doctrine as a fact. To refuse assent to it on the ground of incomprehensibility, is to adopt a principle which would plunge us into the impious and awful abyss of atheism.

That the Second Person in the Trinity, although truly and essentially God, should become Man, and suffer and die for the sins of men; and that His sufferings and death should, by their vicarious character, be made the procuring cause of the sinner's pardon and justification, is also rejected on the ground of unreasonableness. But what says true reason of an effort to limit the power of God? He surely can, if He pleases, manifest His presence, in any particular place, audibly or visibly; and thus speak in the sound that is heard, and be seen in the appearance which He may choose to assume; and which may, of course, according to His pleasure, be a mere appearance, or etherial substance, as light or flame, or one more solid and tangible, as the human body; and this in connexion with all the other parts and attributes of man. Every objection to this, is an objection to the omnipotence of God, an attribute without which we cannot suppose God to exist.

Touching the vicarious nature of the sufferings and death of Christ: Observation and experience teach us that there is in man a proneness to vice, to disobedience to the laws of God, and the violation of the plainest dictates of conscience; that hence, guilt, obvious unquestionable guilt, is attached to every human being, in a greater or less degree, and in a very great degree to by far the largest portion of men; and that, consequently, every one of us is obnoxious to the displeasure and anger of that God to whom reason points as infinitely pure, wise, just, and powerful. The same reason forbids us to suppose that He will allow His mandates to be neglected, violated, and contemptuously treated, with impunity. Mercy, disconnected from justice, is a weakness, not a virtue. As a principle of judicial administration, it would be fatal to all order and righteousness. Mere reason could never tell us how God can remain just, and yet extend pardon and mercy to sinners. The Bible supplies the deficiency. It shows how justice can be satisfied otherwise than by the punishment of the offender himself, and thus mercy be left free to act without involving the dereliction of justice. Of course, therefore, the satisfaction must be vicarious, that is, be rendered by one for another; for the aggravations of every man's sin are such, and such his constant moral character and state, that no suffering of his own can place him beyond the desert of being still punished. In proof of this, an appeal need but be made to the candid decision of every one's own mind, on a fair view of his heart and life, and dispassionate reflection on the most reasonable ideas of a Being infinitely pure, holy, and just. Who can say that he finds in himself the holiness and purity which can recommend him to the favor of such a Being, even after he may suppose himself—if sound understanding and serious reflection can admit the supposition—to have suffered all that was due for past transgressions? Who will pretend to that holiness and purity which can, at any time, exempt him from desert of incurring the penalty that justice must inflict for sin?

Surely if there is any escape for the sinner, it can only be by a merciful dispensation of God, whereby the sufferings of one not a sinner become a satisfaction to His holiness and justice.

That one should be punished for another, may be thought an insurmountable difficulty in the way of this doctrine. To those, however, whose infidelity does not go to the mad extent of atheism, and who therefore acknowledge the government and control of a wise and good omnipotent Providence, a sufficient answer is furnished by the fact that the punishment of one for another is according to the analogy of providence. The profligacy and wickedness of parents are not unfrequently the cause of poverty, sickness, distress, and disgrace, and thus of severe suffering, to their children. Here the latter are punished in consequence of the sins of the former. This must be right, or Providence would not allow it. When the measure of a nation's iniquity is full, tremendous punishment ensues. This, of course, falls on the generation then living, and its degree is proportioned to that long continuance, and dreadful aggregate of sin, to which many largely contributed who died before the day of retribution; while many, comparatively innocent, have full share of the suffering; and it is increased to all in consequence of that accumulation of public guilt to which the generation punished could have but partially contributed.

The circumstance, then, of one being punished for, or on account of, another, is according to the analogy of providence, and therefore must be right, and included in the due satisfaction of the demands of divine justice. And this is the principle, necessarily acknowledged by all but atheists, which lies at the foundation of the Gospel doctrine of the vicarious sufferings of the Son of God made Man. There is, however, this essential difference in the cases. In those noticed above, and other like, there is also desert of suffering in the sufferers themselves. But this affects not the principle, inasmuch as, by the very nature of the dispensation, suffering *is* meted out, on account of offence *by others*. Nor, in these cases, is there any thing of merit in the sufferings. They are vicarious, so far as they are sustained, in consequence of the sins of others, (and this is the point in which are centred the objections and difficulties now noticed,) but not in the sense of being a worthy atonement for others. This property can be attached solely to the vicarious sufferings and death of one who has himself no desert of punishment, and who is capable of sustaining all that the rightful demands of justice may require.

These requisites of a sufficient atonement for man's transgressions, to which we cannot conceive of any created being as equal, the Bible declares to have been provided by God becoming Man, and in the Human Nature thus assumed, suffering and dying in man's behalf. His Human Nature enabled Him to suffer and die; while His Divinity placed Him above all obligation to do so on His own account, and therefore rendered what He did perfectly voluntary, and attached to it an infinity of merit. It could be accepted as vicarious in the fullest sense, and as entitling Him to the benefits of it. None of these, of course, were needed by Himself. All were His in His vicarious character; and thus His to be freely bestowed on whom He would. His Deity also, gave Him ability to fulfil the mediatorial office to the utmost extent required of a propitiation for the sins of the whole world.

In this Gospel doctrine of the vicarious suffering and death of the Son of God, there is indeed much of profound and awful mystery, but nothing that can be rejected as opposed to the dictates of sound reason.

There is a studied effort on the part of the impugners of our most holy faith, to monopolize the credit of possessing a religion consistent with the dictates of nature and sound reason. It may be well, as it will be in connexion with the present subject, to devote a moment to considering the true use of reason in religion.

That God cannot reveal His will to man, is a proposition too monstrously absurd to be seriously advanced by any who believe in His existence. That there can be no truth above man's own discovery and full comprehension, is one of the same character. Now there is a Book which is believed, by the far greater part of the civilized world, to be a revelation from God. It has been so esteemed by the wisest and best men for about eighteen hundred years. Surely, then, the first dictate of sound reason is to examine the claims of this Book to so high an origin. Having found satisfaction on this head, reason prompts to a careful study of the contents of the Book, in order to deduce from it the religious system which it contains. That being satisfactorily ascertained, reason urges to the embracing of that system in all its parts; because it is thus proved to be from God, and therefore must be true. *This* system, then, no matter how much of mystery is attached to it, becomes the true religion of reason and nature, because they, as the result of intelligent conviction, point to it as proceeding from the Infinite Source of reason, and God of nature, and enforced by His authority. It is as much *His* as any of His works or dispensations. Departures from it, therefore, are irrational and presumptuous, are a violence to nature, and must argue ignorance, prejudice, false reasoning, intellectual imbecility, or moral depravity. Man is, of course, under moral obligation to adopt it as the rule of his faith and practice.

The unanswerable evidences which the Bible possesses of being the Book of God, justly claim for it the full benefit of these remarks.

But it is asked, Are we never to bring an alleged doctrine of revelation to the test of reason? Can our judgments never decide, respecting any principle, that it cannot, from its very nature, be of God? Can the Papist, for instance, rightly take advantage of the views which have now been given, and apply them to the claims of his doctrine of transubstantiation to be received of Christians, notwithstanding the difficulties, and apparent inconsistencies and absurdities which are bound up with it?

We should bear in mind the distinction between a clear and obvious revelation of Scripture, in either its letter, or necessary inference from it, and what is a mere human explanation of such revelation, or an alleged development of it. Explanation and attempted development are instruments by which human pride and presumption have sorely marred and corrupted the Catholic faith, as given to the Church, and recorded in Holy Scripture. The doctrine of the Eucharist has been thus treated from two opposite directions. Popish affectation of philosophy, and the infidel tendencies of certain Protestant systems, have presented their disciples with human substitutes for the divine mystery in which that doctrine was revealed by the Holy Ghost, and in which only it was known in the first and purest ages of the Church. The Romish heresy is that of transubstantiation; which maintains that in the sacrament of the altar the elements of bread and wine cease to be such, and are changed into the literal material body and blood of Christ, with precisely the same composition and organization of parts which appertains to every human body—are changed *into Christ*, not only in His human nature, soul and body, but also in His divinity. Now no one pretends that the doctrine is revealed in this shape in the letter of Scripture. The highest claim that is put forth for it is, that it is the Church's explanation or authorized development of Scripture doctrine. In objecting to it, therefore, we cannot be accused of questioning God's power to re-create, alter, vary, or identify, material or other created properties, as He may think fit—to cause, for instance, that a human body should be formed out of other combinations and accidents of matter than those which He usually orders for such purpose. This is not the point. We would rightly shrink from the guilt of questioning the possibility of any thing which is clearly revealed in Scripture as a fact. "With God nothing shall be impossible," would be the reasonable answer to all such doubts. This Romish definition, however, of the doctrine of the Eucharist, not being literally revealed, is fairly open to inquiry, whether it is a reasonable interpretation of Scripture. In prosecuting such inquiry, it is strictly philosophical, and a necessary security of truth, that we take for granted that God does not depart from His ordinary rules of operation and requirement, unless there is clear evidence that He does so—either the unquestionable evidence of our senses, they being in a sound state, or supernatural attestation—such as supports the Gospel.

We say, then, that the Romish dogma of transubstantiation—not having the clear evidence of Scripture of being a part of the faith once delivered to the saints—cannot be a correct interpretation or development of that faith, because it contradicts our senses. It is a subject on which God has enabled us to judge; for it has to do with matter, the properties of which have been made known to us, and are cognizable by our senses. And our senses are a rule of judgment of God's own forming, from which we cannot depart without express requirement from Him. The doctrine in question bids us believe that what present to our senses all the properties of bread and wine, and are therefore proved to be such by a rule given us by God himself, are not such, but are totally different things, namely, material flesh and blood. It thus demands of us disbelief of the testimony of our senses; a demand which saps the foundation of all knowledge, and all rational belief; and which, indeed, renders uncertain the very existence of whatever passages of Scripture or of recorded tradition, decree, canon, or other evidence, may be supposed to favor the doctrine: for if all the senses which are exercised on the properties of bread and wine may be deceived, surely the one sense of sight may be, as exercised on a text of Scripture, or a passage of any other writing; and if, notwithstanding the evidence of sense to the fact, bread and wine are not before us, it may as reasonably be, that notwithstanding all the evidence of sight, the alleged passages of Scripture, or of any ecclesiastical document, are not in existence.

This doctrine also involves the further anomaly of representing our Saviour's body as whole and entire in many different and distant places at the same instant. Our Saviour's body appertains to Him as Man. It is a human body, and consequently partakes of the properties, and is subject to the laws, ordained for human bodies as finite and material. One of the laws to which God has subjected material bodies, is, that any one cannot be in more than one place at the same time. The doctrine of transubstantiation supposes a positive contradiction, or at least setting aside, of this law of nature, that is, of God, without clear proof that he has so ordained. The law is certainly His: its being superseded cannot be admitted on any evidence less conclusive than that of its enactment and operation. Not unconnected with this point is another difficulty. This Romish comment on Scripture represents the Saviour, while before His disciples in His visible and tangible body, declaring of a substance which He held in His hand that *it* was *that very body*; and of wine in a cup, also held in His hand, that it was the very blood which was then flowing in His yet unopened veins.

There is also another department in which the presumption of human explanation and development has done much to mar the faith, and soil the practical purity and holiness of the Gospel. I refer to that view of God's foreknowledge and sovereignty, which, aiming to be wise above what is written, leaving the region of humble and unquestioning submission to divine teaching, which is marked out in the Gospel, and spoiling the disciples of Jesus "through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ," separates what God has indissolubly joined—His favor, forgiveness, and justification, and the security of man's salvation up to the latest period of his life, with that holiness and virtue which is a moral agent's acting out, of his own free will, the pure and genuine faith of the Gospel. The developments of this system are various, and are all inimical to the Gospel, and of most dangerous tendency touching its designed effect on personal piety and morality. Happily, however, it might here too be shown, did time permit, that this Catholic protest is directed, not against the language of God's revelation, or clear and just inference from it, but against human interpretation of it; and this in the face of the clearest dictates of that common sense which is a divine law written in our hearts.

God's omniscience and sovereignty have in them no essential inconsistency with man's free will, moral agency, and responsibility for his own lot in the other world. As all these points are equally revealed, we are bound to believe them all; and have nothing to do with any metaphysical difficulties which the human mind may conceive to be in the way, except to regard them as wholesome trials of our faith.

In conclusion: Our assent to the mysteries of the Gospel should be, although firm and decided, yet meek and humble—firm and decided, because founded on the word of that God with whom nothing shall be impossible: meek and humble, in its perfect freedom from a presumptuous disposition to pry too nicely into them, or make them subjects of unwarranted and vainglorious speculation; and from any claim to ability thoroughly to comprehend, or minutely to explain them. The truly renewed and sanctified heart finds inexpressible repose and comfort in a faith thus meek and humble; not only because meekness and humility always confer happiness, and shut out the intrusions of the direst disturbers of tranquility and peace; but also, because thus the heart is open to the benign influences on the Christian character, hopes, and joys, of the connexion, which Catholic faith and piety will more and more appreciate and experience, between even the deepest mysteries of the Gospel, and the application of its truths and precepts to every department of man's social and individual welfare.

B. T. O.

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